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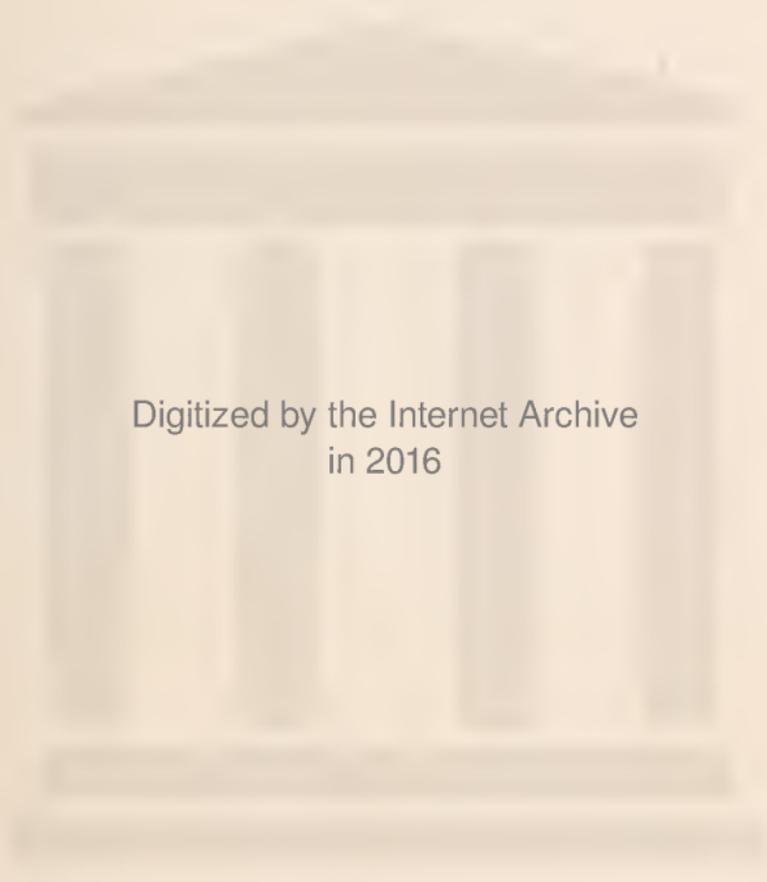
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THE PRINCE

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SKETCHES

OF

RESIDENCE AND TRAVELS

IN

BRAZIL,

EMBRACING

HISTORICAL AND GEOGRAPHICAL NOTICES OF THE EMPIRE

AND ITS SEVERAL PROVINCES.

BY

DANIEL P. KIDDER.

IN TWO VOLUMES—WITH ILLUSTRATIONS.

VOL. II.

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SKETCHES OF BRAZIL.

CHAPTER I.

Communication between Rio de Janeiro and the river Amazon.—Preparations for a voyage.—Embarkation and Departure.—Cape Frio.—Wreck of the *Thetis*.—*Macabé*.—Campos.—St. Sebastian Steamer.—Captain.—Passengers.—*Espirito Santo*.—Rio Doce.—Abrolhos.—Land route to Bahia.—Prince Maximilian.—Condition of the Country.—Entrance to Bahia.—The Lower Town.—Lack of Carriages.—Carrier Negroes.—*Cadeiras*.—Site of Bahia.—Upper Town.—Excursion to Rio Vermelho.—Public Cemetery.—Whale Fishery.—English Chapel.—Public Buildings of the City.

MY voyage along the northern coast of Brazil, was undertaken at an interesting and a favorable epoch. Up to the year 1839, there had never existed any means of regular and rapid communication between the capital and the extreme portions of the empire, particularly the far north. Few commercial houses in Rio de Janeiro had correspondents in any of the ports north of Pernambuco; and not unfrequently political intelligence from Maranhão and Pará, was received at the capital by way of England and the United States, earlier than by direct dispatches. Such, moreover, were the difficulties interposed by the regular trade winds, and by the strong currents that set to leeward of Cape St. Roque, that they could be overcome by no enterprise short of steam navigation.

To meet so important an exigency, the Brazilian

Steam Packet Company had been organized, under the patronage of the imperial government. Its design was to convey mails and passengers regularly, together with freight and munitions of war occasionally, between the different ports along the coast; and in short, to establish a bond of connection between Rio de Janeiro and the river Amazon. The boats of this company were constructed in England for this express service, and had just arrived on the coast. They were named after the principal ports at which they were to touch, in the following order, viz: the St. Sebastian, the Bahiana, the Pernambucana, the Maranhense, and the Paraense.

The St. Sebastian had just returned from her first voyage, which had been every way successful, and was advertised to leave again for the northern ports on the first day of July. A voyage in that direction had been for sometime contemplated by Mr. Spaulding, but circumstances transpired which now made it his choice that I should go; active preparations were accordingly made. In order that our families might dwell under the same roof during my necessarily long absence, we resolved upon a simultaneous removal to the Largo d'Ajuda. We had already prepared, as auxiliaries to our evangelical labors, four new tracts in the Portuguese language, specially adapted to the wants of Brazil. Of these we now printed large editions. A fresh supply of Bibles, Testaments, and Psalters, from the United States, had just passed through the Alfandega in time for reshipment, by means of which I was still more thoroughly furnished for good words and works.

Through the kindness of different gentlemen, nume-

rous and valuable letters of introduction—in English, Portuguese, and French—had been placed in my hands. Finally, my passport was taken out in time, and my passage paid—so that Sabbath, the last day of June, was spent as that day should ever be, in uninterrupted religious services. In the morning I preached under the Bethel flag, to a congregation of seamen on board the American brig Congress, and at evening to an attentive audience in the mission-house at the Largo d’Ajuda.

On Monday, July first, after having embarked my baggage through the consulado, and taken leave of my wife—who, in charge of an infant son and daughter, was to remain at Rio de Janeiro—I was accompanied by Mr. Spaulding on board the steamer. Dark volumes of bituminous smoke rolled up from the pipes of the St. Sebastian, as she rounded the Ilha das Cobras and came abreast of the city. At the appointed signal we pushed off in a boat from the Largo do Paço, and were soon on board. Visiting officers and friends at length took their leave, and just as the sun was setting our boat passed under the guns of Fort Santa Cruz, and sought the open Atlantic in the teeth of a strong sea-breeze, before which a sloop-of-war and several other vessels, under a press of canvas, were making a rapid entrance into the harbor.

The next morning, at nine o’clock, we were abreast of Cape Frio, the great landmark for this section of the coast. It is, in fact, a promontory, and the terminus of a long range of mountains by which the coast is barricaded to the west and south. A huge oval mass of granite here marks the spot where the line of coast turning to the north, forms nearly a right angle.

Some years ago the English frigate *Thetis*, bound homeward at the expiration of a cruise in the Pacific, was wrecked upon Cape Frio. This vessel, on leaving the harbor of Rio where she had touched, had encountered foul weather. After struggling against it till it was presumed she had cleared the coast, she bore away on her course. The darkness of the night was impenetrable, and the wind being strong, the ship was running eight or ten knots an hour, when, without the slightest warning or apprehension of danger by any one on board, she dashed upon this rocky bulwark. The officers and crew, in the shock and consternation of the moment, had barely time to transfer themselves to contiguous portions of the promontory, before the shivered frigate went to the bottom. Most of those on board were saved by being drawn, and by drawing themselves up, on shelves of the rock out of the reach of the waves, where, in the most constrained position, they were forced to remain throughout the dismal night.

I have frequently conversed with a person who was a midshipman on board the *Thetis* at the time, but upon whom the horrors of that dreadful scene made such an impression, as to cause him to abandon the ocean from that day forward, not even returning to his native land. A good light-house has since been constructed upon Cape Frio, which at the present time renders the approach of the navigator nearly as safe by night as it is by day.

From this point the coast stretching to the north is low and sandy. About ten miles distant is a small town, which as early as 1615 received the name of the city of Cape Frio. Since that period it has improved

but little, although it has a safe harbor, and is surrounded by some fertile land. The marshes in its vicinity produce salt.

The next port on the coast is Macahé, near the mouth of a small river by the same name. Both these ports are touching places for small steamers which ply between Rio de Janeiro and Campos, formerly called S. Salvador, a flourishing village twenty miles up the Parahiba river. The vast region surrounding the last mentioned town, is known as the Campos dos Goyatakazes, or plains of the Goyatakaz Indians, the aboriginal inhabitants. It is a rich tract of country, and has, for beauty, been compared to the Elysian fields. Campos is situated on the western bank of the river. The town has regular and well-paved streets, with some fine houses. Its commerce is extensive, employing a vast number of coasting smacks to export its sugar, its rum, its coffee, and its rice. The sugars of Campos are said by some to be the best in Brazil.

After passing Cape Frio, the course of the St. Sebastian was about north by east. The boat was heavily laden with the coals necessary for her voyage, and her engines having only one hundred horse power, did not enable her to progress on an average over five knots an hour for the first two or three days. I had supposed her possessed of better sailing capacities; but even when lightened of her coals, and having a piping breeze behind her, she did not make more than eight and a half knots per hour; however, she was a safe sea-boat, and her machinery worked with ease. Her captain was an Englishman, who had served his maritime apprenticeship in the service of the East India Company. He had subsequently visited the United

States, crossed the Rocky Mountains to Oregon, spent two years on the western coast of America, returning to England round Cape Horn. One element of his present ambition was to earn money enough to buy a farm in Michigan, and retire from business.

The engineers, officers, and seamen of the boat were nearly all English; while, in the cabin, a colonel of the Brazilian army, three Englishmen and myself, composed the entire list of passengers. This colonel had repeatedly distinguished himself for his bravery, and was the officer to whom, more than to any other, Bahia owed its restoration from the late rebellion. He had subsequently been sent to Rio Grande do Sul, where his health had failed him, and he was now returning home to his family in Pernambuco. His society was highly interesting and agreeable. I should be pleased to speak as favorably of the other tenants of the cabin, but their devotion to the silly game of cards, to strong drink, and to profane language, forbids. By day and by night they were gambling for every imaginable thing, and seemed to think themselves brave and happy when thus employed. This circumstance deserves mention solely as being in contrast to the good order and decent conduct which I almost always observed among the Brazilians, with whom I happened at different times to be a fellow passenger.

We were now on the coast of Espirito Santo. This province embraces the old captaincy of the same name and part of that of Porto Seguro. It is bounded by Rio de Janeiro on the south, Minas Geraes on the west, and Bahia on the north. Although this portion of the coast was that discovered by Cabral, and settled by the first Donataries, yet it is still but thinly inhabit-

ed, and has not made the improvements that may be found in most other parts. Its soil is fertile, and especially adapted to the cultivation of sugar-cane, together with most of the intertropical productions. Its forests furnish precious woods and useful drugs, and its waters abound with valuable fish. Yet vast regions of its territory are only roamed by savage tribes, who still make occasional plundering incursions upon the settlements. Surveys have recently been instituted upon the river Doce, from which it is thought practicable to render that stream navigable to small steamers. An organized company has this enterprise in charge, and proposes to open a new and direct means of transport between the coast and the province of Minas Geraes. Should this undertaking succeed it will be of great importance, not only to the province of Espirito Santo and Minas Geraes, but also to the city of Bahia, to which large quantities of the produce exported would be directly conveyed.

On the 6th of July we were in the neighborhood of the Abrolhos, four small rocky islands about ninety miles from the shore, in the eighteenth degree of south latitude. These islands are low, and dangerous to navigators. In fact they are nothing more than projections from a bank of rocks, which exhibits itself occasionally between the seventeenth and twenty-fifth degrees of south latitude, at a distance of from two to ten leagues from the main land. Besides these rocky shoals there is also a regular reef of rocks running quite near the shore, and generally parallel with it, the whole distance from Cape Frio to Maranham. Espirito Santo, Porto Seguro, Ilheos, and in fact nearly all the ports along the entire coast, as will hereafter appear,

are formed by openings in this reef. The name Abrolhos is compounded from two Portuguese words, signifying "open your eyes." As we approached them, however, it was growing dark, and we preferred trusting to the lead rather than to our eyes. Soundings were taken which gave successively thirty fathoms, twenty-five, seventeen, and twenty-seven. We then bore away due north, and gained a few points more of a fine breeze.

The distance from Rio de Janeiro to Bahia is about eight hundred miles. There is no large city or flourishing port on the coast, nor is there a single direct or beaten road through the interior. The only author who has ever traveled over this portion of Brazil by land is Prince Maximilian, of Neuwied. Few naturalists have exhibited more enthusiasm, and few travelers more persevering industry, than did his royal highness in passing through these wild and uncultivated regions. It is difficult to form an idea of the impediments, annoyances, and dangers which he had to surmount, such as dense and thorny vegetation, insect plagues, among which were the most formidable wasps' and hornets' nests, wild beasts, venomous reptiles, and rivers without bridges. Yet such was the interest and cheerfulness with which the prince performed his journeys, that he described his condition by saying, "although scratched and maimed by thorns, soaked by the rains, exhausted by incessant perspiration caused by the heat, yet nevertheless the traveler is transported in view of the magnificent vegetation." His travels in Brazil were accomplished between the years 1815 and 1818, and the rich and interesting work in which he gave their results to the world fur-

nishes up to the present day the best account we have of the scenery and of the people on this section of the coast. No part of South America of equal extent and importance, has been less agitated by the revolutions of the last half century. Its form of government has, indeed, been repeatedly modified, but the character and condition of the inhabitants have not been susceptible of equally rapid changes. Under the present regimen, there has been a gradual improvement; yet, up to 1839, the whole province of Espirito Santo contained not a single printing press. Many of its churches, built with great expense by the early settlers, were going to decay. Nothing whatever was doing towards civilizing or instructing the Indians; and, amidst a population of forty-three thousand, there were only seven primary schools in actual operation. Nevertheless various improvements were contemplated, which we hope will be fully realized.

On the sixth day of our voyage, land was discovered about one o'clock P. M. It proved to be the lower extremity of the island of Itaparica. The entire coast was low, and little could be seen, save here and there a line of branching coqueiros, (cocoa-nut trees.)

A short distance below the real entrance to the harbor is what is called Barra Falsa, or the feigned entrance. So similar is the appearance of the coast in this place to that adjoining the real harbor, that when seen from a short distance at sea, even those accustomed to the port are often deceived by the resemblance. Thus was our captain for a short time, but not long enough to cause any material deviation from his proper course.

The anticipation of a speedy arrival now pervaded

the breast of every one on board; and even the San Sebastian, lightened of her fuel, seemed to partake of the common enthusiasm, as she pointed her bows directly towards the light-house of San Salvador. Slowly but regularly as we approached, the promontory, on which the looked-for city stands, seemed to arise out of the ocean. Presently the eye was struck with an outline of domes and towers. Soon, the Antonio convent, the Victoria church, the walls of the English cemetery, and various other objects in white, were clearly distinguished. We had fairly entered the harbor, but were still at a distance from our anchorage, when night lowered upon the scene, simultaneously with a sudden squall of wind and rain.

It was not without danger that our boat now pushed her way into a dense crowd of shipping, which could scarcely be discerned at the distance of a cable's length. Yet so she did in safety, and soon came to an anchor near the Fortaleza do Mar, an old circular fortress, standing upon a steep bank of rocks, immediately in front of the town.

As the squall cleared up our passengers went on shore, but I remained, thinking to enjoy a quiet evening in the cabin. Unfortunately, for this expectation, our captain received a visit from two other captains of steam packets, then in the harbor, (also Englishmen,) who, having just risen from their dinner and their wine, were not disposed to be specially guarded in their language.

How heart-sickening it is to be forced to listen to profanity! How mournful to witness the voluntary self-degradation of the swearer! Next morning I went on shore, immediately after breakfast. Landing near the

arsenal, I passed into the lower town, which is composed of a single narrow street, running parallel to the water's edge.

Along this Rua da Praya are located all the more important commercial houses. Here is the Alfandega, through which all foreign goods must enter; also, the Consulado, through which all home productions must pass, preliminary to exportation. Some of the trapiches (warehouses) near by are of immense extent, and said to be among the largest in the world.

Around the landing-places cluster hundreds of canoes, launches, and various other small craft, discharging their loads of fruit and produce. On one part of the Praya is a wide opening, which is used as a market-place. Near this a modern building has been constructed for an exchange. The merchants, however, make but little use of it, preferring a very indifferent room, in which they have long been accustomed to meet.

This lower town is not calculated to make a favorable impression upon the stranger. The buildings are old, although generally of a cheerful exterior. The street is very narrow, uneven, and wretchedly paved. Besides, the gutter passes directly through the middle, rendering it unavoidably filthy. At the same time it is crowded with pedlers and carriers of every description. You here learn one peculiarity of the city of Bahia. Owing to the irregularities of its surface, and the steepness of the ascent which separates the upper town from the lower, it does not admit of the use of wheel carriages. Not even a cart or truck is to be seen, for the purpose of removing burdens from one place to another. Whatever requires change of place

in all the commerce and ordinary business of this seaport, and it is second in size and importance to but one other in South America, must pass on the heads and shoulders of men. Burdens are here more frequently carried upon the shoulders, since the principal exports of the city being sugar in cases, and cotton in bales, it is impossible that they should be borne on the head like bags of coffee.

Immense numbers of tall, athletic negroes, are seen moving in pairs or gangs of four, six, or eight, with their loads suspended between them on heavy poles. Numbers more of their fellows are seen setting upon their poles, braiding straw, or lying about the alleys and corners of the streets, asleep, reminding one of black-snakes coiled up in the sunshine. The sleepers



NEGRO CARRIERS.

generally have some sentinel ready to call them when they are wanted for business, and at the given signal they rouse up like the elephant to his burden. Like the coffee-carriers of Rio, they often sing and shout as they go, but their gait is necessarily slow and measured, resembling a dead march rather than the double-quick step of their Fluminensian colleagues. Another class of negroes are devoted to carrying passengers in a species of sedan chair, called *cadeiras*.

It is indeed a toilsome, and often a dangerous task, for white persons to ascend on foot the bluffs on which stands the *cidade alta*, particularly when the powerful rays of the sun are pouring, without mitigation, upon their heads. No omnibus or cab, or even *sege*,* can be found to do him service. Suited to this state of things, he finds near every corner or place of public resort, a long row of curtained *cadeiras*, the bearers of which, with hat in hand, crowd around him with all the eagerness, though not with the impudence, of carriage-drivers in New York, saying, "*Quer cadeira, Senhor?*" "Will you have a chair, sir?" When he has made his selection and seated himself to his liking, the bearers elevate their load and march along, apparently as much pleased with the opportunity of carrying a passenger, as he is with the chance of being carried. To keep a *cadeira* or two, and negroes to bear them, is as necessary for a family in Bahia, as the keeping of carriages and horses elsewhere. The livery of the carriers, and the expensiveness of the curtaining and ornaments of the *cadeira*, indicate the rank and style which the family maintains.

* See the carriages represented in the engraving, Palace of the Senate, Vol. I.



CADEIRA.

Some of the streets, between the upper and lower towns, wind by a zig-zag course along ravines; others slant across an almost perpendicular bluff, to avoid, as much as possible, its steepness. Nor is the surface level, when you have ascended to the summit. Not even Rome can boast of so many hills as are here clustered together, forming the site of Bahia. Its extent between its extreme limits, Rio Vermelho and Montserate, is about six miles. The city is nowhere wide, and for the most part is composed of only one or two principal streets. The direction of these, changes with the various curves and angles necessary to preserve the summit of the promontory. Frequent openings, between the houses built along the summit, exhibit the most picturesque views of the bay on the one

hand and of the country on the other. The aspect of the city is antique. Great sums have been expended in the construction of its pavements, but more with a view to preserve the streets from injury by rains, than to furnish roads for any kind of carriages. Here and there may be seen an ancient fountain of stone-work, placed in a valley of greater or less depth, to serve as a rendezvous for some stream that trickles down the hill above; but there is nowhere any important aqueduct.

I had the good fortune, immediately after going on shore, to meet with several gentlemen to whom I bore letters. Among them were the acting English and American consuls, and Rev. Mr. Parker, chaplain to the English residents. The latter was seeking exercise in the cultivation of his garden, in which he manifested great taste and industry.

Persons of a common language and of kindred pursuits, who meet in a foreign country, are not long in forming an acquaintance. Mr. P. very soon proposed a ride on horseback, in which he would show me some of the environs of the city. This ride proved extremely interesting. One of the first objects we passed, was the ruined wall of a public cemetery for the city. This cemetery had been laid out and prepared under the auspices of a company, organized for the purpose. To this company had been conceded the privilege of making the interments for the whole city, to their future exclusion from the churches. This was a measure so imperatively called for by common prudence, with respect to health, that it had met with but little opposition at first, and in fact had obtained the sanction of the archbishop. But no sooner was the new cemetery

opened for use, than the popular fury broke forth against it. The people assembled in a mob, being doubtless excited by their parish priests, whose perquisites were about to be curtailed. When the soldiery were called out to quell the riot, they joined the mob, and did not rest until the whole cemetery was defaced and ruined.

We rode towards Rio Vermelho. The hedges of the suburbs of Bahia are composed of lime trees, the leaves of which, when newly trimmed, emit an exquisite fragrance. Large jaca trees, with their heavy fruit clinging to the limbs and trunk, together with some other trees not known in Rio, are abundant here.

Descending towards the Red river, or rivulet, as it rather deserved to be called, the hill appeared curiously diversified by deep valleys, running parallel to each other. The route was beautifully ornamented by coqueiros, and other indigenous trees and shrubs. On the banks of the Rio Vermelho, we called at a small house occupied by my friend and his family in the hot season of the year, and thence returned by the sea beach. Close under the brow of the Antonio hill, we visited the principal establishment connected with the whale-fisheries of the harbor. A whale had been taken the day previous, and was undergoing the process of dissection on the beach. Another had just been harpooned within sight, and three boats, a short distance out, were towing him ashore. The proprietor showed us the fixtures made use of for extracting oil. Some specimens of the oil he declared to be equal to the American. Although his opinion might have been questioned as to its strict accuracy, yet I had no disposition to debate the point with him. In fact, I was

busy with the conclusion, that if there was no other commendation to the American oil, than the mere circumstance of its being prepared on the high seas, rather than in the neighborhood of a populous city, it should, for that reason, have my patronage.

Notwithstanding the severe trial to the olfactories of some thousands of people, which is sure to result from the capture of a whale, yet such an event is a general occasion of triumph at Bahia. Hundreds of people, the colored especially, throng around to witness the monster's dying struggles, and to procure portions of his flesh, which they cook and eat. Vast quantities of this flesh are cooked in the streets, and sold by Quitandeiras. Numbers of swine also feast upon the carcass of the whale; and all who are not specially discriminating in their selection of pork in the market, during the season of these fisheries, are liable to get a taste of the whale, *nolens volens*. This whale-fishery was once the greatest in the world. At the close of the seventeenth century, it was rented by the crown for thirty thousand dollars annually. The American whalers occasionally take whales off this coast, but in general they find other cruising grounds more profitable.

From the beach, we ascended a winding path to the Victoria hill, passing by the English cemetery, which, although small, is delightfully located. The house in which Mr. P. resided was small, but tastefully arranged, with an ample garden in front. Adjoining it, had recently been constructed an addition, which served as a chapel. This room was so arranged as to seat, comfortably, eighty or a hundred persons. The usual number in attendance would average sixty, about

half the number of English residents. After our excursion, Mr. Parker accompanied me to dine with Mr. Whately, acting British consul; and thus my first day's visit to Bahia passed away in the most agreeable manner.

The evening and night I spent with Mr. Foster, acting American consul, at whose house I was kindly invited to make my home. The next morning that gentleman conducted me through the principal parts of the city, which I had not already seen. The almost entire absence of horses and mules in the streets, did not soon cease to appear singular. An unusual number of goats and pigs, was hardly sufficient to supply the lack of the aforementioned animals.

We entered the chapel of the convents of San Bento and S. Francisco. The former is barren of ornament; the latter extravagantly profuse. The chapel of the Misericordia was dressed out with hangings and ornaments, in anticipation of some festa. The old cathedral, an immense edifice, which had been constructed with great expense, was found in quite an indifferent state of repair. In a wing of this building, from which may be enjoyed a very commanding view of the harbor, is located the public library. The regulations of this institution are similar to those of the national library at Rio. It contains about ten thousand volumes, a large portion of which are in French. Some valuable manuscripts are also in preservation here. In this immediate neighborhood, are the archiepiscopal palace and seminary, and the old Jesuit college, now used as a military hospital. The latter building, together with the church of Nossa Senhora da Conceição on the Praya, may almost be said to have been built in Eu-

rope ; at least the principal stone-work for them was cut, fitted, and numbered, on the other side of the Atlantic, and imported ready for immediate erection. The president's palace is also but a short distance from this locality. It is a substantial building, of ancient date, located upon one side of an open square.

Although I intend to introduce, in this connection, some account of my second visit and longer sojourn in Bahia, yet I apprehend the reader will be pleased with a brief sketch of the history of the city, antecedent to further observations. In preparing this sketch I shall, in addition to facts given by Mr. Southey, avail myself of the labors of Senhor Ignacio Accioli de Cerqueira e Silva, whose work, entitled *Memorias Historicas e Politicas da Provincia da Bahia*, in four volumes, lies before me.

This writer has devoted several years to the minute investigation of the history of his native city and province, and has detailed the results at great length, and doubtless with accuracy.

CHAPTER II.

HISTORICAL SKETCH OF BAHIA.

Discovery of the Bay.—Foundation of the City.—Caramurú.—The Capital of Portuguese America.—Attacks of the Dutch.—A Slide.—A Pestilence.—Selection of a Patron Saint.—A Mutiny quelled by the Wafer.—Gipsics.—The Pillory.—Monasticism.—The Slave Trade.

BAHIA de todas os Santos, the Bay of All Saints, was discovered in 1503 by Americus Vespucius, who was then voyaging under the patronage of the king of Portugal, Don Manoel. Vespucius carried home from the coast of Santa Cruz, as the newly-discovered country was first called by the Portuguese, a cargo of *ibiripitanga*, a scarlet dye-wood, which, when cut in pieces, resembled *brazas*, coals of fire. From this circumstance it by degrees acquired the name of Brazil wood. This valuable commodity was destined to furnish a name to the country, substituting its original appellation as effectually as did America the name of Columbus.

In 1510, a vessel under the command of Diogo Alvares Corrêa, was wrecked near the entrance of this bay. The Tupinambas, a ferocious tribe of Indians inhabiting the coast, fell upon and destroyed all who survived this shipwreck, save the captain of the vessel. The Indians spared Diogo, as some supposed, on account of his activity in assisting them to save articles from the wreck. At any rate he had the good fortune to recover a musket, and some barrels of powder and ball. With these he took occasion to shoot a bird in

their presence. Terrified with the explosion no less than with its effects, the Indians called him from that moment *Caramurú*, "the man of fire."

His next step was to conciliate their favor by assuring them, that although he was a terror to his enemies, he could be a valuable auxiliary to his friends. He accordingly accompanied the Tupinambas on an expedition against a neighboring tribe with whom they were at war. The first discharge of *Caramurú's* musket gained him possession of the field, his frightened adversaries scampering for their lives.

Little more was necessary to secure him a perfect supremacy among the aboriginals. As a proof of this, he was soon complimented with proposals from various chiefs, who offered him their daughters in marriage. Diogo made choice of Paraguassú, daughter of the head chief Itaparica, whose name is perpetuated as the designation of the large island in front of the city; while that of Paraguassú, the bride, is applied to one of the rivers emptying into the bay. He now began a settlement, which he denominated S. Salvador, in gratitude for his escape from the shipwreck. This settlement was located in a place denominated Graça, on the Victoria hill, a suburb of the city which will be hereafter described, and which is still occasionally called *Villa Velha*, old town.

After the lapse of some years, a ship from Normandy anchored in front of *Caramurú's* town, and opened communications with the shore. Diogo now conceived the idea of returning to Europe; and after having supplied the vessel with a cargo, he embarked for Dieppe, accompanied by Paraguassú. He intended if he arrived safely, to go from Dieppe to Lisbon. The French, how-

ever, would not permit this, but preferred to make him a lion in their own capital. Paraguassú was the first Indian female that had ever appeared in Paris. A splendid fête was given at her baptism, when she was christened Catharine Alvares, after Catherine de Medicis, queen of France. King Henry II., accompanying his royal spouse, officiated on the occasion as godfather and sponsor.

The French government contracted with Caramurú to send out vessels which should carry him to his adopted country, and return with Brazil wood and other articles, which should be given in exchange for goods and trinkets. In the meantime this individual, true to his original intent, contrived to inform Don John III., of Portugal, of the importance of colonizing Bahia. A young Portuguese, who had just finished his studies in Paris, and was returning to Portugal, was the bearer of this message. The name of the young man in question was Pedro Fernandez Sardinha, afterwards bishop of Bahia.

The natives rejoiced at Caramurú's return, and his colony now increased rapidly, and extended its influence in every direction. In 1534, the chaplains of Martin Affonso de Souza, who touched at Bahia, probably on a return voyage from S. Vicente, baptized the children of Caramurú. On the same occasion two of his daughters were married, one to Alfonso Roderiguez, and the other to Paulo Aderno, a Genoese. Of the former, there still may be seen an epitaph in the Victoria church, stating the circumstance of his marriage, and that he died about thirty years afterward.

At this period the king of Portugal, in order to secure the settlement of Brazil, divided the country into

twelve captaincies, each of fifty leagues extent on the coast, and boundless towards the interior. Each captaincy was conceded to a donatary, whose power and authority were absolute. Francisco Pereira Coutinho, the individual who came to take possession of Bahia, was a man rash and arbitrary in the extreme. He soon became jealous of the influence of Diogo Alvares, and commenced to persecute and oppress him. He finally sent him on board a ship as a prisoner.

This course exasperated the Indians, who determined on revenge. They attacked the settlement, burned the sugar-mills of Coutinho, killed his son, and drove him away. In attempting to return his vessel was wrecked on the island Itaparica, and he was destroyed by the natives. Diogo Alvares was again restored to his original supremacy.

The growing importance of the country, together with rumors of violence practised by the donataries, induced Don John III. to appoint a governor-general of Brazil, to reside at S. Salvador, and to have jurisdiction over all the donataries.

Thomé de Souza, first governor-general, landed at Bahia in 1549 with six vessels, bringing with him three hundred men in the king's pay, four hundred *degradados*, men who had been banished, and three hundred colonists, in all one thousand men, besides some Jesuit missionaries, engineers, soldiers, and civil functionaries.

Souza landed with military ceremonies at Vila Velha, but in the course of a month proceeded to choose another location for the commencement of his operations. It was that of the present cathedral, government palace, and other public buildings. Here

he laid the foundation of these several edifices, erected taipa walls to serve for present purposes, and planted batteries on all sides.

Caramurú was now an old man, but was of great service to the governor-general in conciliating the natives, and consummating with them a treaty of peace. In four months a hundred houses were built, and various sugar plantations were laid out in the vicinity.

From this period the city of S. Salvador having been constituted the capital of Portuguese America, and remaining under the direct patronage of the mother country, rapidly increased in size and importance. The governors were changed very often. Some of them were distinguished for their successful wars against the Indians, and others for their zeal in attempting to proselyte them, through the very inefficient means then made use of.

The year 1624 witnessed the first depredations of the Dutch upon the then quiet and prosperous city of Bahia. Without the least notice or provocation a fleet from Holland entered the harbor, attacked the city, burnt the shipping, and debarked men to seize the fortress of S. Antonio, who marched up the Victoria hill, and, after some fighting, gained possession of the town. This they sacked, without even sparing the churches. The captors immediately erected additional fortifications, made prizes of all the Portuguese and Spanish ships that came into the harbor, not knowing that the town had changed masters. The inhabitants, at the moment of attack, had fled in a cowardly manner, but they soon collected their strength and besieged the Hollanders closely. The chief command of the Portuguese devolved upon the Bishop Don Mar-

cos. This prelate, it appears, had formerly given advice, by virtue of which troops had been sent away from the city. He was now anxious to retrieve his reputation. Wherefore he took the field in the garb of a penitent, displayed the cross upon his standard, and caused prayers to be offered publicly. He took up his head quarters at Rio Vermelho, and was successful in various attacks upon the outposts of the Dutch, and also upon their foraging parties. By virtue of his authority as commander in chief, he knighted several individuals who had distinguished themselves in the skirmishes. Indeed he seems to have omitted no means, spiritual or temporal, for promoting his cause.

Portugal was at this time tributary to Spain. The news of the loss of Bahia caused great consternation at Madrid, and the more since it had been rumored that the English were to unite their forces with the Dutch, and establish the elector Palatine, king of Brazil. The Spanish court adopted measures worthy of its superstition and its power. Instructions were dispatched to the governors of Portugal, requiring them to examine into the crimes which had provoked this visitation of the Divine vengeance, and to punish them forthwith. Novenas were appointed throughout the whole kingdom; and a litany and prayers, framed for the occasion, were to be said after the mass. On one of the nine days, there was to be a solemn procession of the people in every town and village, and of the monks in every cloister. The sacrament was exposed in all the churches of Lisbon, and a hundred thousand crowns were contributed in that city to aid the government in recovering St. Salvador.

The great ocean fleet, as the Spaniards called it, was now equipped. One so powerful had never before crossed the equator. It consisted of forty sail, and eight thousand soldiers, under D. Fadrique de Toledo; D. Manoel de Menezes being in command of the Portuguese division. Meantime Francisco Nunez had been sent to relieve the Bishop D. Marcos of his military command, in order that the prelate might devote himself wholly to spiritual concerns, and by all means prevent the enemy from disseminating their heretical opinions, of which the Portuguese were in more dread than of their arms. Orders had been dispatched from Madrid to be specially vigilant against this danger. The fatigues of war had, however, been too great for his reverence. He died soon after he delivered up his command, and was buried in a little chapel at Itapagipe, from which he had driven the Dutch.

In March, 1625, the united fleets of Spain and Portugal appeared off the bay. The sight animated and intoxicated the Brazilians. They fancied that it would intimidate the Dutch as greatly as it had encouraged them, and thinking to have the whole glory of recovering the city themselves, they precipitately attacked it, and were beaten off with great loss. The fleet advanced more cautiously. D. Fadrique knew that powerful reinforcements had been raised in Holland, and was apprehensive that they might have arrived before him. Having ascertained that this was not the case, he entered the bay with trumpets sounding, colors flying, and the ships ready for action. The Dutch vessels also, and the walls and forts, were dressed out with their banners, and streamers hoisted, either to welcome friends or defy enemies, whichever these new-

comers might prove to be. The city had been fortified with great care, according to the best principles of engineering, a science in which no people had at that time such experience as the Dutch. It was defended with ninety-two pieces of artillery, and from the new fort upon the beach they fired red-hot shot. There were ten ships of war, and eighteen merchantmen, in the harbor. D. Fadrique, who saw the strength of the place, and knew that the fleet from Holland must soon arrive, called a council of war, and proposed to land three thousand men, and leave the main force of the expedition on board to intercept the enemy's succors. The conclusion was that half the army should be landed, and that the fleet should stretch over from Itapagipe to St. Antonio, thus at once blockading the ships in port and cutting off all supplies.

After some skirmishing the Dutch proposed a capitulation, which was acceded to. The terms were, that D. Fadrique should give them shipping and stores to carry them to Holland, safe conduct, and sufficient arms for their defence upon the way.

The city suffered less at its capture than at its recovery. The Dutch came to win the country and to keep it. It had, therefore, been their policy to preserve good order, and to conciliate the natives. But the Spaniards and the Italians of D. Fadrique's army had been trained up in all the excesses of a military life. The Portuguese were not slow in acquiring the vices of their companions, and soon no place, private or public, was safe from their violence.

The Dutch fleet, of thirty-four sail, which had been so long expected, arrived in May, but put back to sea at the sight of Spanish colors. Bahia, however, had

not yet done with the Dutch. Two years after, one of their fleets, under the command of Heyne, beat into the harbor against a head wind. The governor, Oliveira, in apprehension of an attack, had drawn up under the guns of the fort, the ships which were in the harbor, sixteen in number—and placed four of the largest, manned with troops, outermost, as batteries to protect the rest. He then planted forty-two large battering pieces on shore, intending to sink the vessels of the invader. Heyne desperately ran his own ship between the two largest of the enemy's floating batteries, where none of his fleet could find their way to him, but where neither the Portuguese from the forts, nor from the shore, could fire at him without endangering the lives of their own countrymen. In the course of half an hour he sent one of their batteries to the bottom; the others immediately struck, and the twelve smaller vessels could make no resistance. The Dutch went off in boats, cut their cables, and carried them all out except three of the smallest, which were empty. They could not, however, get off Heyne's ship. She had suffered greatly in the action, and struck when the tide went out, so that she was ordered to be set on fire. Another of the Dutch vessels was blown up. In the two they lost above three hundred men. The next day the admiral inspected his prizes; the four largest he loaded and sent home to Holland, four others were added to his own fleet, and the rest were burned. He remained in the bay four-and-twenty days.

In 1638, Mauritz, the Count of Nassau, then in full possession of Pernambuco, and a large portion of the adjoining coast, attempted to capture Bahia. He

approached with forty ships, bearing eight thousand seven hundred men, including seamen and Indians. He feigned the intent of landing at Itapoan, a league from the entrance of the bay, but finally stood in, passed up by the city, and anchored at Itapagipe. The mouth of the harbor is so wide that no fort could effectively command it, neither could every part of the coast be guarded, and this was a point wholly unoccupied. Here Nassau landed his men, and took up his march towards the town. The garrison consisted of about two thousand five hundred soldiers, one thousand of whom were from Pernambuco. Unfortunately dissensions prevailed between the latter and the Bahianos, which well nigh ruined their common cause. The Dutch erected batteries from which to storm the city, and the Portuguese threw up redoubts, and even raised cannon to the tower of the cathedral, with which to annoy the enemy's batteries. Operations were carried on without much energy for a month. Notwithstanding the disadvantages of the besieged, Nassau met with a warmer reception than he had anticipated. His foraging parties had been cut off, and his supplies were running short. In this juncture he resolved to storm the city, and bring the siege to an issue. At seven o'clock in the evening three thousand men began the assault. They won the fosse, and entrenched themselves there. Then they assaulted the gate. Here the fight became bloody. The place was so narrow that no weapon was discharged in vain; the fire balls and grenades of the besiegers took full effect; and the beams and stones which the Portuguese threw down, fell upon the heads of their assailants. By a strange oversight the Dutch neglected to give the alarm

at other quarters, and therefore the besieged were able to bring their whole strength to this point. Some attacked them in the fosse, others beat them from the gate. The troops from all the out-works came to the scene of action. Nassau brought up the rest of his forces, and the assault became a general battle on which the result of the siege was staked. The Dutch gave way, for they fought to disadvantage. Mauritz gave orders to kill all who fled, and they returned desperately to the charge. But it was of no avail; the Portuguese knew their ground, and had therefore a confidence in the darkness which their assailants could not feel; they had likewise a motive to animate them which redoubled their exertions, and they beat the enemy back.

The Dutch revenged themselves with disgraceful cruelty for this defeat. They explored the reconcave in their light vessels, and whenever they could surprise an unprotected house, they put all to the sword. The besiegers continued to fire upon the city, doing but little harm; they themselves suffering severely at the same time from the fire of the besieged. After a week of this sullen perseverance, they abandoned their posts and departed, leaving behind a part of their stores. Their loss was estimated at two thousand men.

These wars assumed vast importance in view of the bearing they have had upon the destinies of the world. Never was a contest between rival powers carried on with means so disproportioned to its objects. Nations were here contending for an empire not less in extent than the whole of civilized Europe, and all the forces employed on both sides never amounted to fifteen thousand men. From this

period Bahia enjoyed quietness, and continued to improve for a great number of years without any reverses. Various events, however, transpired, which it may be interesting to mention.

In 1671, as a result of heavy rains, there occurred a destructive slide from the summit of the bluff, which precipitated a large quantity of earth upon the lower town, destroying houses, burying thirty persons alive, and filling up half of the Praya. The city fathers, in representing this disaster to the king, state that the Church of the Conception would also have been destroyed, but for a special miracle of the Holy Sacrament and the Virgin. The burden of their grief was not that thirty persons lost their lives, but that these persons died without confession, it being impossible to succor them, as the accident occurred in the night. Similar slides have frequently occurred in the history of Bahia, notwithstanding the expenditure of immense sums in endeavoring to prevent them.

In 1686 Bahia, together with Pernambuco and the intervening country, was visited with a destructive pest denominated the *bicha*. This pest was generally believed to have originated with a cargo of putrid meat, which arrived at Pernambuco from the island of St. Thomas. A person opening one of the barrels fell instantly dead. The contagion spread itself with such fatal rapidity to the city and its suburbs, that in a few days two thousand persons perished. This terrible disorder reached Bahia with the first news of it, and some days not less than two hundred there died. Most of the victims died on the day the disease attacked them, and few survived the ninth day. The symptoms

were fever, stagnation of the blood, delirium, and vomitings of blood.

This is the only instance I have seen recorded in the history of the country of any similar pest. The plague and the Asiatic cholera have never desolated Brazil. Although many causes exist in some of the cities favorable to pestilential diseases, yet the general salubrity of the air, and equability of the temperature, are in the highest degree conducive to health. Accioli mentions that three years before this dreadful visitation, a Jesuit astrologist, by the name of Estancel, on account of two eclipses which occurred near each other, had prognosticated that great calamities were about to fall upon the country. The appearance of this pest established with many his credit as a soothsayer.

When suffering under this affliction, the people, by advice of their captain-general, resolved to assemble together and make choice of a patron saint for the city, who, on the present and other similar occasions, might obtain favors and mercies for them at the hand of the Lord. They accordingly met and spent the day together at the Jesuits' college. Their choice fell upon St. Francis Xavier; whereupon they carried out his image in solemn procession through the town. But in order that his intercessions might be availing, it was not only necessary for them to promise the new padroeiro an annual festa, with a procession; but also to secure an approval of their act severally from the king, the pope, and the archbishop. Such approvals, however, were in course of time obtained.

I subjoin that from the king of Portugal, as a rare and curious document:

“I, the King, make known, that having respect to what has been represented to me by the Camara Municipal of the city of Bahia, that during the pest which has recently raged in that city, the citizens and people have selected for their protector and patron saint St. Francis Xavier, the glorious apostle of the east, making a vow and a promise, that annually, on the 10th day of May (the day on which the choice was made) they would celebrate a feast in his honor with a procession; and since their vows and promises have no validity without my approbation, they have besought me to pass an order of approval to their act, and also to provide for the expense of said festa. Wherefore, having considered the whole subject, I have been pleased to approve of the selection of that glorious apostle of the east, St. Francis Xavier, as a patron saint for Bahia, and also to approve of the vows by which the inhabitants have promised to solemnize the 10th of May, annually, with a procession in his honor. Moreover, I order that the officers of said Camara fulfil their promise, and that the provedor of the Comarca pay the expenses which shall annually be made in the said procession; and that my governor, captain-general, and other officers, comply with this order, and cause it to be complied with without any hesitation.

“THE KING.

“*Lisbon, 3d March, 1687.*”

The procession thus established, was annually celebrated up to 1828.

In 1690, under the government of Luiz Gonzalves da Camara Coutinho, considerable improvements were made in the agriculture of the country. Pepper and

cinnamon from India were introduced into Brazil, and distributed to various provinces. The barbarity and sanguinary cruelty with which many slaves in the province were treated, caused the king of Portugal to issue an order in 1700, for the punishment of masters who had been guilty of certain excesses, and enjoining more humane conduct in future.

In 1711 this coast was infested by pirates, whose object was to intercept the gold exported from the mines. Government found it necessary to keep a man-of-war on the coast to protect its shipping; and for the support of the cruizer, levied an impost of ten per cent. on goods imported. This last circumstance gave rise to a mob, which the governor of Bahia was unable to quell. In this juncture the archbishop brought the "arms of religion" to bear in support of law and order. Surrounded by his canons and the brotherhood of the sacrament, and bearing a vial containing the consecrated wafer, he presented himself to the rioters and caused them immediately to disperse.

A few years after, at an execution, some part of the scaffold gave way, and one of the criminals fell to the earth alive. Hitherto in such events, the *Misericordia* flag thrown over the criminal had saved his life. On this occasion it was used in vain. The constable in charge of the execution heeded not the interposition, but thrust the prisoner through. The populace sided with the brethren of the *Misericordia*, and *en masse* demanded the punishment of the constable; but the governor refused, notwithstanding threats of violence. A *carta regia* confirmed his course, and ordered, that in case of similar accidents thereafter, the sentence should still be executed.

In 1718 several gipsy families arrived in Bahia, concerning whom the king of Portugal transmitted the following order to the viceroy:

“I, Don John, by the grace of God, &c., make known to you, that I have been pleased to banish to your city various gipsies—men, women, and children—on account of their bad and scandalous conduct in this kingdom. They are ordered to go in different vessels bound for your port; and since I have forbidden them, by a recent law, the use of their accustomed lingo, I also order you to enforce that law under the threatened penalties, and not to allow them to teach said tongue to their children, so that its use and practice may hereafter become extinct.”

The gipsies were found to be as unmanageable in Brazil as they had been in Europe. One of the suburbs of Bahia was allotted to their use, which is still denominated *Mouraria*. They multiplied so fast, and plied their arts so industriously, that about thirty years afterwards a decree was passed to expel them from the province. One of the charges recorded against them, was the disorder they introduced into the troops of horses and mules coming from the mines, stealing those animals by night in spite of every precaution of the mineiros.

On the night of the 17th March, 1721, there occurred such a tremendous storm of thunder and lightning, as had never before been witnessed. For a time it seemed to threaten the destruction of the city, causing some houses on the hill-sides to fall. The storm, however, passed by, and a thanksgiving procession was

instituted in memory of the preservation of the inhabitants. The procession has been continued ever since.

In 1727, the pillory, which had long stood in front of the Jesuits' College, was removed, on the representation of the provincial of that order, that the executions which took place there had a tendency to interrupt their acts of worship. It was again erected, by order of the Municipal Chamber, in the neighborhood of the Benedictine convent. Perhaps the city fathers thought the Benedictines had cooler blood, and would not be so easily excited by the operations of the whipping-post. The Viceroy Conde de Galvêas, in 1739, made representation to the crown, of the injury the country was suffering from the redundancy of monasticism. So great a number of females had become nuns, and so many men devoted themselves to the ecclesiastical state, that during the four years of his administration there had only been two marriages of persons of quality; and even among the lower classes, marriages were few in proportion to the population. And many of those that occurred, appeared to be prompted less by the fear of God, than by a desire to escape the liabilities of being pressed into the army.

The position of Bahia, opposite the coast of Africa, caused it to be, from early times, an important rendezvous for those engaged in the African slave-trade. The offensive ideas now associated with that traffic, among all enlightened nations, are strangely in contrast with the semblance of philanthropy, under which it was originally carried on. It is true, that interest was the first thing looked at then as well now. The country was in need of cultivation, and the planters were in need of laborers. But then their condition

was in no way so pitiable as that of thousands of poor negroes in Africa, who had been captured in the wars of different tribes against one another, and who might be tortured and sacrificed if they were not redeemed. What a worthy enterprise, then, to send vessels to *ransom* those poor pagan captives, and bring them where they could be Christianized by baptism, and at the same time lend a helping hand to those who had been so kind as to purchase them out of heathen bondage, and bring them to a Christian country! Expressive of such ideas, the bland title by which the buying and selling of human beings was known, during the seventeenth and eighteenth centuries, was the *commerce for the ransom of slaves*.

A dispatch from D. Joseph, king of Portugal, to the viceroy of Brazil, in the year 1756, lies before me, from which it appears, that he had received representations from the Camara of Bahia, together with various cultivators of sugar and tobacco in the province, informing him of a monopoly that had sprung up in the business of ransoming slaves; whereupon the august monarch, with that royal and paternal solicitude which had inclined him, repeatedly, to regulate this most important branch of the commerce of his vassals, decreed, by and with the advice of the ultra-marine counsel,

1. "That this commerce should thenceforward be free to every one, not only in the ports before resorted to, but in all the ports of Africa, both within and beyond the Cape of Good Hope.

2. "But that, in order to avoid the evil of having too large vessels employed, and a bad selection of provisions, the boards of inspection in Bahia, Pernam-

bueo, and Parahiba, should examine, with all care, the cargo and provisions of each ship fitted out, seeing that these were suitable, and that the vessels were light, not carrying at most more than three thousand rolls of tobacco, in order that they might enter any port, and accomplish a *good* ransom at moderate prices.

3. "That the commander of the fort of Ajuda, on the coast, should prevent as much as possible the congregation of a number of vessels in any one port, and allow but one vessel to buy slaves at a time."

These regulations, ostensibly planned to mitigate the cruelty and evils of the traffic, had the effect to increase both an hundred fold. From that day to this, Bahia has been a great mart for the slave-trade.

CHAPTER III.

Transfer of the Capital.—Arrival of Don John VI.—Carta Regia.—First Printing Press.—Public Library.—Steam Sugar-Mill.—Execution of a Priest.—Civil War of 1822.—War of Independence.—Expulsion of the Portuguese.—Rebellion of 1837.—Second entrance to Bahia.—Festivities of the Emperor's Birth-day.—Te Deum.—Illumination.—Excursion up the Bay.—Beauties of Bahia.—Henry Martyn.—Fire-works.

IN 1763, the seat of the vice-royalty was transferred from Bahia to Rio de Janeiro.

Up to this time, not less than forty-four governors-general and viceroys had held the reins of power at Bahia. They were men of widely different characters, and of various capacities for government. But the system they pursued was one,—the absolute,—in all its rigor. Although some of these officaries were men of science, and seemed anxious to develop the resources of the country, yet that was an object impossible of accomplishment, under the narrow and exclusive policy of Portugal. Nor was it till the arrival of the royal family, in 1808, that any thing like a liberal or enlightened policy was pursued towards this or any other portion of the great colony of Brazil.

Great were the rejoicings, and splendid were the festivities, given upon that occasion. The citizens of Bahia besought Don John VI. to remain, and establish his court among them. They offered to construct and present to him a majestic palace. But the wide mouth of the bay, and the difficulty of effectually fortifying the harbor, was a weighty objection to the city as a

residence for royalty. The prince regent, therefore, resolved to pass on to Rio de Janeiro. But, before the fleet weighed anchor, he communicated to the Count de Ponte, the governor of Bahia, that celebrated document, the CARTA REGIA, by which the ports of Brazil were opened.

Having already intimated my views respecting this measure in a former chapter, I will here subjoin the remarks of a Brazilian author, the senator, the viscount of Cayrú, an individual, whose celebrity as a writer gained him the honor of being officially appointed to compose, under the patronage of government, a history of Brazil. He did not live to accomplish this task, although he left behind him several works to justify his fame. In his *Memorias dos beneficios politicos do governo do Rei D. João, VI.*, having said that the royal edict in question was much superior, both in motive and effect, to the magna charta of England, he proceeds:—

“By that immortal diploma, he conferred an inestimable inheritance upon this terrestrial paradise, where flourish the crowned heads of the vegetable world; trees that blossom from the trunk to the vertex; health-giving plants, that banish death to a remote old age; and, besides, a thousand other equivalents for the riches of the globe; those princely fruits, which the poets and enthusiasts of natural history have named ambrosia—food for the gods. Opening the ports, without reserve, to foreign commerce, he established a direct correspondence between this and foreign nations, by which the people of Brazil will be enabled to enjoy, through the wealth that nature has given them, what art has secured to other states, besides an exuberant

supply of population, and a perpetual stimulus to industry."

As a worthy sequence to this event, a printing-press was established in Bahia, in 1811. A gazette, entitled the Golden Age, was soon after commenced; but to guard this press against taking too great liberties, a board of censors was appointed by the archbishop. At the same period the public library was founded, through the liberality of individuals.

In the year 1815, the first steam sugar-mill was introduced, from England, by one Colonel Cardozo, who, as a reward for his enterprise, was decorated with the insignia of the order of Christ.

In 1817, while a revolution was in progress in Pernambuco, the governor of Bahia, the count dos Arcos, received intimations that plans were on foot to excite similar outbreaks in the other provinces.

About the same time a priest, by the name of Roma, landed near the harbor of Bahia, having made the voyage from Pernambuco on a jangada. He was arrested in the act of stepping on shore, taken before a military commission, and more on the ground of suspicion than of proof, that he came to disseminate revolutionary sentiments, he was condemned to death, and forthwith shot in the campo da Polvora.

The revolution of Portugal, in 1820, in favor of a constitution, found an immediate response in Bahia. After this, the former governor refused to continue in office, whereupon a provisional junta was appointed, which entered upon the responsibilities of government, "protesting before the Almighty and all the saints of the celestial court, their adhesion to the provisional junta of Portugal, and to the new order of things established."

At this period, rivalries between the Portuguese and native Brazilians began to be seriously fomented. Disorders and violence soon broke out. The Portuguese soldiery committed various outrages. They broke open private houses, and even violated a convent, assassinating the abbess, maltreating the chaplain, and causing the nuns to fly to another convent for refuge.

Bahia was now, for the first time, plunged into the horrors of a civil war. Scenes of discord and fraternal bloodshed then began to be enacted, with which, by repeated experience, she has since become but too familiar. Thousands of citizens deserted their houses, and fled whithersoever they could, so that the city was nearly deserted, save by contending soldiers. The Portuguese, under General Madeira, gained possession of the city; not less than two thousand persons on both sides having fallen in mutual massacre. Don John VI. had now returned to Portugal; and Don Pedro, the prince regent, on learning the disastrous state of Bahia, immediately ordered General Madeira to embark with his troops for the mother country. This order was dated June, 1822, only three months before the declaration of Brazilian independence. Madeira refused to obey, although some of his troops were sent on board ship, as if for that purpose.

In a short time, an additional supply of troops arrived from Lisbon, to support him in the position he had taken. The anti-Brazilian faction now became more insolent than ever. Various methods were devised for insulting and aggravating the native Brazilians. This conduct went so far as even to cause a procession in honor of S. Joseph to be interrupted.

The images were broken by showers of stones, and the devotees scattered through fear of danger. Even the friars of the convent of Santa Thereza joined the Portuguese ranks, laying aside their religious character, and performing deeds altogether disgraceful. At the same time, in Cachoeiras and most other towns of the reconcave, as well as throughout the province generally, the people had declared in favor of Don Pedro and the Brazilian cause.

The provisional junta already mentioned being found to have no efficiency, the inhabitants of Cachoeiras and the neighboring country proceeded to organize temporary governments, which should adhere to the regency of Don Pedro. At this juncture, General Labatut arrived from Rio, with orders to organize an army to expel the Portuguese, in case they did not voluntarily withdraw. He first visited the provinces of Alagoas and Sergipe, parts of which were, up to this time, under Portuguese authority. He there met with but little opposition, and soon left that entire region in a state of loyalty to the prince regent. In attempting to organize an effective army in the reconcave of Bahia, he met with difficulty, owing to the lack of men and means. He however employed all the resources within his reach, and made considerable progress. By the month of October the war of independence was fairly opened, and Bahia was destined to be the theatre of the principal struggle. Portuguese emigrants from all parts of the country fled there, to seek refuge and to enlist as soldiers. Naval and military reinforcements also arrived from Lisbon. But this augmentation of strength brought with it serious difficulties. Provisions were growing scarce, and the supplies they had hitherto

received from the neighboring provinces were now effectually cut off.

On the 8th of November the Portuguese made an attack upon one of the points occupied by the Brazilians, but were beaten back with a signal defeat. This circumstance powerfully encouraged the patriots.

In another engagement, about the close of December, a Brazilian lieutenant was killed, who had persuaded himself that nothing could injure him, on account of a written prayer which he wore upon his breast. Contrary to orders, he continued to expose himself to the enemy's fire, and was shot.

Various skirmishes took place, but nothing decisive occurred up to May, 1823, when, through dissensions that unhappily prevailed in the Brazilian ranks, Labatut was deposed from his command, a native Brazilian being appointed in his place. About the same time Lord Cochrane, who had been engaged by the government of Don Pedro to come from the coast of Chili and take command of the Brazilian navy, arrived off Bahia with a small squadron. Lord Cochrane detached two of his fastest sailing vessels to blockade the Portuguese in the harbor; this they very effectually accomplished, capturing various small craft sent out to procure supplies.

Thus, besieged by land and blockaded by sea, the Portuguese in Bahia were reduced to a state of starvation. Slaves were actually dying in the streets from hunger.

General Madeira was now obliged to evacuate the city. On the night of the first of July his men embarked, taking with them the church plate, and most of the moveable wealth of the town. Many of the mer-

chants also embarked, taking with them all their property. At daylight, the next morning, the Brazilian army took up the line of march and entered the city, while the enemy's fleet was engaged in weighing anchor and moving out of the harbor. The inhabitants that remained, among whom are mentioned the nuns of the convent of Solidade, employed themselves in erecting triumphal arches, and preparing wreaths and chaplets to place upon the heads of their victorious countrymen.

Those vessels of the Brazilian squadron which were qualified for the service, pursued the Portuguese fleet, and succeeded in making a series of captures. The second of July was subsequently made a half holiday for Bahia, in commemoration of this restoration.

Added now to the empire, and tranquilized by the presence of Brazilian authorities, Bahia recovered by degrees from the losses she had suffered during the hostile occupation of the Portuguese, and commenced again to grow with the growth of the country.

Without pausing to enumerate the slight disorders that, at different times, have interrupted the quietness and prosperity of Bahia, I will briefly notice the rebellion of 1837. A revolution had been plotted in secret by some ambitious persons, who contrived, by a simultaneous movement, on the 7th day of November, to get possession of the forts commanding the town. In a short time the city was in their power. The president and authorities, together with vast numbers of the citizens, were obliged to flee. The legal government of the province was transferred to the island of Itaparica.

The insurgents were from among the lower classes of the people, and were instigated and led on by a few

reckless individuals. None of these, however, had the talent to administer the usurped government they attempted to establish. They had none to sympathize with them in any quarter; and, as might have been expected, their career, though violent and sanguinary, was brief.

The imperial government at Rio sent naval and military forces to the aid of the president, and a battalion of soldiers soon arrived from Pernambuco. In the course of a few months the army of the legalists triumphed, being led into the city by the brave Colonel Coelho. The leaders of the insurrection were thrown into prison, and more than two hundred accomplices were sent as prisoners to the island of Fernando de Noronha. This revolution, although it neither endured long, nor spread widely, yet was a serious blow to the prosperity of the city and province of Bahia. Business was interrupted, public confidence was destroyed, animosities were provoked, and the seeds of future discord were sown. These have subsequently sprung up, and produced the fruits of anarchy in frequent and remorseless assassinations, intrigues, and tumults at elections, and quite recently in farther outbreaks.

After having accomplished my tour along the northern coast, I again entered the harbor of Bahia, on board a Brazilian steam packet from the north. It was late in the evening, on the last day of November; and, as the Pernambucana rounded the cape of San Antonio, and passed up to her anchorage in front of the city, volleys of rockets shot up in irregular succession from the heights above us, careering with fiery and serpentine track through the dark expanse of a clouded sky. Their innocent crackling resounded like

distant musketry, mingling with the peal of many a deep-toned bell, which, from church, cathedral and convent, announced approaching festivities.

The Bahians were preparing to celebrate the birthday of their youthful Emperor, the 2d of December. This anniversary is, throughout the nation, a favorite one among the several *dias de grande gala*, or political holidays. Of these the Brazilians celebrate six. The 1st of January heads the list with New Year's compliments to his Majesty. The 25th of March commemorates the adoption of the constitution. The 7th of April is the anniversary of the Emperor's accession to the throne. The 3d of May is the day for opening the sessions of the national Assembly. The 7th of September is the anniversary of the declaration of the national independence; while the last in the catalogue is the 2d of December, the Emperor's birth-day. On all these days, except the 3d of May, his Majesty holds court in the palace at Rio. Presidents of provinces, as the special representatives of the crown, follow the example of their sovereign, by holding levee in the several provincial capitals; but they do not presume to receive imperial honors in their own person. The place of honor in their *sala de cortejo*, is always allotted to the portrait of his Majesty. Near by, as the special representative of the throne, the president takes his place, accompanied perchance by the bishop. Before these, in measured step, pass the dignitaries invited, in the order of their rank and distinction, paying their obeisance severally to the imperial portrait. After this ceremony, mutual compliments are exchanged by the individuals present, and the company breaks up.

It was no ordinary celebration that was to take place at this time. During the recent session of the national Assembly at Rio de Janeiro, it had been more than intimated that the Bahians generally were doubtful in their loyalty. Not relishing such insinuations, they had resolved to make a display on this occasion, which, from its unexampled magnificence, should not only demonstrate their fidelity to the throne, but should throw even the metropolis into the shade. In addition to the usual cortejo, there were to be ceremonies for three successive days, and illuminations for as many nights. On the first day there was to be a grand *Te Deum*, with a sermon; on the second, a military ball at the palace; and on the third, an unrivaled exhibition of fire-works, on Victoria hill, at the Campo de S. Pedro.

The 2d of December came. It was not clad in the frosty robes of a northern winter, with whistling winds and drifted snow at its heels. Nay, the north is not farther from the south, than is the idea many a reader has pictured in his imagination, at the bare mention of December, from the reality of the day in question. Preceded by but a brief interval of twilight, the sun threw upward his mellowest rays, burnishing the wreathed clouds of the eastern horizon. Presently from his bed of ocean he rose majestic on his vertical pathway, looking down on one of the fairest scenes nature ever presented to the eye of man. The boundless expanse of the Atlantic on the east; the broad and beautiful bay on the south and west, with its palm-crested islands and circling mountains, were but an appropriate foreground to the lovely picture of the city herself, reposing like a queen of beauty amid the

embowering groves of the proud eminences over which her huts, her temples, and her lordly domes were scattered.

The day was ushered in by the roar of cannon from the several batteries and vessels of war. From that moment might be seen the shipping of every nation in the harbor, gaily decked with flags, signals, and streamers of unnumbered hues. No girlish fancy ever prided itself more on the gaudy ornaments of a doll than does the seamen's, on an occasion like this, in "rigging out" from every mast, yard, brace, stay and bowline of his vessel, some appropriate bunting to float in the playful breeze.

Being much occupied in the morning, I did not reach the cathedral in time to listen to the discourse which preceded the *Te Deum*. It was said to have been delivered with vehement gesticulations, and to have contained allusions to almost every other nation except the heretical and republican United States. It embraced, moreover, a complimentary section for the special gratification of the president, and another for the archbishop. During the recitation of the latter, according to the observation of those who were near at hand, the learned metropolitan appeared to be enjoying a profound sleep! Lest any one should suppose this circumstance argued on his part a lack of interest in what was going on, it ought to be mentioned, that, while the day was very warm, and the cathedral densely crowded, much more care had been taken to adorn that immense edifice with splendid hangings, than to secure for it a good ventilation. Under such circumstances, an attack of drowsiness would be almost irresistible! However, his reverence was on hand to

perform with due ceremony the priestly office in the *Te Deum Laudamus*, which act terminated at 3 o'clock P. M. At this moment there was a discharge of rockets in front of the cathedral, and a general salute of artillery from the guns of the forts and shipping. The scene was now transferred to the government palace, the old residence of the viceroys, where the cortejo took place. At the same time the troops of the city, to the number of two thousand five hundred, were paraded in the palace square, and in the streets leading from the cathedral to that place. These, together with all the other principal streets, had been adorned by silk and damask hangings from the windows,—the national colors, yellow and green, being most frequent and most admired. The illumination which took place at night throughout the city, but specially at the Passeio Publico, was, of all other parts of the celebration, most interesting to me.

The public promenade of Bahia is located on the boldest and most commanding height of the whole town. One of its sides looks towards the ocean, and another up the bay, while nothing but an iron railing guards the visitor against the danger of falling over the steep precipice by which its whole front is bordered. For airiness, this locality is not even surpassed by the battery of New York, while its sublime elevation throws the last mentioned place into an unfavorable contrast. The space allotted to the battery is greater, and is laid out in better taste; but the variety and richness of the trees and flowers of the Passeio Publico of Bahia fully compensate its deficiency in those respects. Here it was, under the dark dense foliage of the mangueiras, the lime trees, the bread fruit, the cashew, and

countless other trees of tropical growth, that about nine thousand lights were blazing. Most of these hung in long lines of transparent globes, so constructed as to radiate severally the principal hues of the rainbow, and waved gracefully in the evening breeze as it swept along, laden with the fragrance of opening flowers.

The calmness of summer evenings always throws an enchantment over the feelings; but there was a peculiar richness in this scene. Not only was the observer delighted with the varied and skillful exhibitions of artificial light around him; but, lifting his eyes above them to the vaulted empyrean, he might there gaze upon the handiwork of the Almighty, so gloriously displayed in the bright constellations of the southern sky.

The wealth, fashion, and beauty of the Bahians never boasted a more felicitous display, than was mutually furnished and witnessed by the thousands that thronged this scene. What an occasion was here offered to the mind disposed to philosophize on man. From hoary age to playful youth—no condition of life or style of character was unrepresented. The warrior and the civilian, the man of title, the millionaire and the slave, all mingled in the common rejoicings; while the practised eye would not have failed to discern in the crowd, the lurking desperado and assassin. Never, especially, had the presence of females in such numbers, been observed to grace a scene of public festivity. Mothers, daughters, wives and sisters, who seldom were permitted to leave the domestic circle, except in their visits to the morning mass, hung upon the arm of their several protectors, and gazed with undissembled wonder at the seemingly magic enchantments before and around them. The dark and flowing

tresses, the darker and flashing eye of a Brazilian belle, together with her sometimes darkly shaded cheek, show off with greater charms from not being hid under the arches of a fashionable bonnet. The graceful folds of her mantilla, or of the rich gossamer veil which is sometimes its substitute, wreathed in some indescribable manner over the broad, high, and fancy-wrought shell that adorns her head, can scarcely be improved by any imitation of foreign fashions. Nevertheless, the *forte* of a Brazilian lady is in her guitar, and the soft *modinhas* she sings in accompaniment to its tones.

Besides its walks and its natural scenery, the *Passeio Publico* presented two objects of special attraction. One was, the marble monument erected in memory of Don John's visit to Bahia. Long and learned inscriptions, in Latin, had been set with solid gold in its quadrilateral tablet, to explain its design. But some Vandal hand had chiselled out the precious metal, thus marring the beauty and splendor of the structure. On this occasion illuminated forms, fitted to the peering shafts of the monument, displayed with large and brilliant letters the following extravaganzas:

1.

Entre as negras borrascas que negrejão
Es o nosso Santelmo ó Grande Pedro.

2.

Mil vezes traga o sol,
O natal do Monarcha Brasileiro,
Pelas suas virtudes sobre o Throno,
Assombre o mundo inteiro.

3.

PEDRO esse nome Augusto,
Simboliza união, integridade

Prosperidade e ordem,
Paz, duração grandeza e liberdade.

4.

Salve ó dois de Dezembro magestoso,
Exulta ó Patria salve o Grande dia,
Sob os auspicios teos a liberdade
Florece, passo á par com a monarchia.

In another quarter, upon a high parapet overlooking the sea and bay, had been constructed a fancy pavillion, in the style of an Athenian temple. In front of this, supported by the central columns, had been placed a full-length portrait of his Majesty, that day fourteen years old. In the saloons of this palacete were stationed bands of music, surrounded by ladies and dignitaries of the province. The portrait of the Emperor was concealed by a curtain until a given hour of the evening, when the president made his appearance, and suddenly drawing it up, gave successive vivas to his Majesty, the imperial family, the Brazilian nation, and the people of Bahia; all of which were responded to with deafening acclamations from the multitude around, while the heavens above were emblazoned with the discharge of a thousand rockets.

The next day I availed myself of an opportunity of making an excursion among the islands of the bay. A small iron steamboat, of light draft, had been advertised for the occasion; and by ten o'clock, the hour of sailing, about one hundred persons had collected on board. The majority of the passengers appeared to be foreigners. Besides Brazilians and Portuguese, groups of English, Germans and French, were here thrown together; while a few North Americans were not wanting. Each party had provided its own provisions, anticipating a pic-nic.

The day was fine, and the weather as charming as could be wished. We first steered for Itaparica, and promptly traversed the nine miles intervening between the city and that island. Passing round the upper extremity of the island, we came to its principal port, and went on shore by means of canoes that immediately gathered around the steamboat. Here we found a villa defended by a fort, having two churches, and about three hundred small, low houses.

It was here that the seat of the provincial government had been transferred during the late revolution. Here thousands of people had been obliged to resort for business and for safety. That so many persons could have lived so long as they were obliged to, in such narrow and inconvenient quarters, would never have been believed, had not war and threatened destruction forced them to make the trial. After having walked through the streets of the villa of Itaparica, we ascended a neighboring eminence, on which had been stationed the look-outs of the legalist troops, and from which we enjoyed a fine view of the bay and various islands in the vicinity.

At one P. M. we sailed, and next touched at Bom Jesus, a small island situated on the south side of the Ilha dos Frades. Here were a Matriz, or mother church, and a few small dwellings, located without order on the praya. Owing to the shortness of time and a scarcity of canoes, I did not go on shore. Those passengers who did, gave a favorable account of the people. One of them brought me a beautiful shell, picked up on the praya. This circumstance gives occasion to remark, that some splendid collections, both of marine and land





BAHIA.

J. B. G. 1840

shells, have been made on the islands and shores of this bay.

Returning, we passed near other islands, which, with their small villages, appeared exceedingly picturesque. As the sun was setting we passed by the small promontory of Bom Fim, and enjoyed a perfect view of the city.

What can be more beautiful than those extended and curving lines of whitened buildings—the one upon the heights, the other upon the water's edge—every where separated by a broad, rich belt of green, itself here and there dotted with houses. Nowhere does the uniformity of whitened walls and red-tiled roofs show to finer advantage, in contrast with the luxuriant vegetation that surrounds them. In fact, there are few cities that can present a single view of more imposing beauty than does Bahia, to a person beholding it from a suitable distance on the water. Even Rio de Janeiro can hardly be cited for such a comparison. That city excels in the endless variety of its beautiful suburbs; yet I should be at a loss to point out one which, in all respects, equals that part of Bahia known as the Victoria hill. In Rio, one section competes with another, and each offers some ground of preference; but in Bahia, the superiorities seem all to be united in one section, leaving the foreigner no room for doubt or discussion respecting the best quarter for locating his residence. On the Victoria hill may be found the finest gardens that Bahia affords, the most enchanting walks, and the most ample shade. Here too are the best houses, the best air, the best water, and the best society. The walls of two ancient and extensive forts, also add very much to the romance and historical in-

terest of the place. In fine, he who looks for any one spot that combines more of external beauty than does that to which I refer, will roam long and widely over the face of the earth. Yet it was here that Henry Martyn, who incidentally touched at this port on his passage to India, forty years ago, sighed and sung—

“O'er the gloomy hills of darkness,
Sit my soul, be still and gaze.”

That the moral aspect of the place has since undergone any manifest change, is not to be presumed, since no causes have been at work that contemplated such a change. Facts will soon appear calculated to illustrate this subject, and to give point to the remark of Martyn: “Crosses there are in abundance, but when shall the DOCTRINES of the cross be held up?”

On Wednesday the festivities of the great national anniversary terminated with a pyrotechnic display. The Passeio Publico was illuminated more brilliantly than before, and all the gardens surrounding the Campo de San Pedro were lighted up with torches and bonfires. A large platform had been erected in the centre of this square, upon which the Emperor's portrait was again exhibited—the archbishop assisting the president to roll up the curtain from before it at the appointed hour. The concourse of people was vastly greater than it had been on any previous evening. The weather was without interruption serene and beautiful, but neither the plan nor execution of the fire-works deserved high commendation. Yet all the bustle and crowd passed away, as on the previous nights, without the slightest disturbance. This fact was certainly a happy comment upon the orderly dis-

position of the people. I witnessed no *função* in Brazil which was, on the whole, more interesting to me than this. Its superiority over the exhibitions of the usual religious festivals was manifest. In fact, the simple circumstance that it was a civic celebration, and destitute of any religious pretensions, went far to commend it to the admiration of any one who had often been shocked by those incongruous medleys of the solemn and the ridiculous, which are by many thought essential to the "pomp and splendor" of religious anniversaries.

CHAPTER IV.

American Cemetery.—Image Factories.—Ecclesiastical Establishment.—Franciscan Monks.—Miraculous Image.—Promotion of St. Anthony.—Benedictines.—Carmelites.—Nunneries.—Recolhimentos.—Capuchins.—Missionary Enterprise.—Comments of the Archbishop.—Examination in Logic.—Style of Argumentation.—Visit to a Nunnery.—Dissemination of Scriptures.—Bethel Service.—Commerce.—Slave Trade.—Excursion to Bom-Fim.

BAHIA is the only town in Brazil in which there exists an American cemetery, or a place of interment belonging to citizens of the United States. The English being much more numerous, and besides, being assisted by the funds of their government to procure places of interment, as well as to build churches and support chaplains in foreign countries, have cemeteries in nearly every town of importance. Nor are British subjects only, benefited by this noble policy of their government. Protestants of all nations, and citizens of the United States especially, are under great obligations for the privilege of interment in the English cemeteries—a privilege which has been magnanimously and almost uniformly extended to them. But for that privilege our citizens would often be greatly embarrassed, particularly in Catholic countries, for want of a place to bury their dead. The case in question proves this. The private, though liberal subscriptions of our countrymen, who have visited or resided in Bahia for a series of years, have scarcely sufficed to purchase, and suitably ornament, the small spot of ground that had been designated for an American

cemetery. Surely such an enterprise ought not to be left by our government entirely to private generosity. This cemetery is located on the water side, under the brow of Victoria hill. It as yet contains but a few graves, and several of those were allotted to citizens of other nations than our own. Tall green grass was growing over them, but no suitable gateway had been constructed to mark the entrance to the spot.

During a walk one morning, in the lower town, my attention was called to various *fabricas de imagens*—image manufactories. Saints, crucifixes, and every species of the ghostly paraphernalia of Romanism were here exhibited in the shops, with a profusion that I nowhere else saw, indicating that the traffic in these articles was more flourishing here than in other parts. It is not in name only that Bahia enjoys the ecclesiastical supremacy of Brazil. It is the seat of the only archbishopric in the empire. Its churches exceed in number, and in sumptuousness, those of any other city; and its convents are said to contain more friars and more nuns than those of all the empire besides. These being the facts, it will be in place for me here to dwell a little upon the ecclesiastical history of Bahia, for which the work of Accioli furnishes a rich fund of material.

The early introduction of Roman Catholicism into Brazil was principally due to the Jesuits, of whose history I design to treat in another chapter. Other orders of monks, *e. g.* the Franciscans, the Benedictines, and the Carmelites, also established themselves in the country at an early day. Bahia was made a bishopric as early as 1557. After the lapse of a century and a quarter it was elevated to the dignity of a metropolis,

having suffragan to it the bishoprics of Pernambuco, Rio de Janeiro, St. Thomas and Angola. Subsequently the remaining bishoprics of Brazil have been annexed to the jurisdiction of the metropolis, while those of Africa have been detached.

Since the establishment of this metropolis, in 1676, not less than seventeen different persons have been appointed to the archiepiscopal chair. The fourth incumbent, D. João Franco de Oliveira, is said by the history before me to have been the first and the only one, up to the present time, who has visited those parishes in the interior of his diocese which lie on the river S. Francisco. This prelate, as an exception to his brethren, preferred the hardships connected with the discharge of his duty to the ease of a life in the capital. In the parishes mentioned, he confirmed not less than forty thousand persons. For this worthy act of labor and self-denial he received a vote of thanks from the council of Trent. The present archbishop, D. Romualdo de Seixas, was appointed in 1826. He was a native of the province of Pará. In addition to his clerical functions he has repeatedly been a member of the house of Deputies. Accioli says, that "the well-known talents, the profound literature, and the distinguished qualities by which he is adorned, render him superior to eulogy." The salary of the archbishop is two thousand four hundred milrics, equal to fifteen hundred dollars. The whole expense of the metropolitan establishment, including the salaries of nine canons, ten chaplains, and various other assistants and dignitaries, amounts to about seven thousand two hundred dollars. These, like other similar expenses, are paid from the imperial treasury.

To detail the various facts that are on record with respect to the several monastic orders, would be a tiresome and a profitless task. A few particulars concerning each, may be worthy of mention as matters of curiosity. The Franciscans have a greater income than any of the other orders. It amounts to twelve thousand five hundred dollars annually, and is expended on a hospital for the indigent brethren, and a very extravagant procession which they maintain on Ash Wednesday. The chapel attached to their convent is very large, and in it, up to the year 1754, not less than seven thousand three hundred and fifty-eight masses were required to be said annually. At one time there were nearly six hundred friars connected with this institution, but the number is now very much reduced. The most remarkable thing at present connected with this convent is the image of S. Antonio de Argoim, whose mythology amounts to this:

In 1595, a fleet under the direction of some Lutherans, sailed from France with the intention of capturing Bahia. On their way they attacked Argoim, a small island on the coast of Africa belonging to the Portuguese, and after having committed various depredations, carried off, among other sacred things, an image of St. Anthony.

Once more at sea, the fleet was attacked with storms, which sunk several of the vessels. Those that escaped this fate were assaulted with a pestilence, during which, through pure spite towards the Catholic religion, the aforesaid image was thrown overboard, having been first hacked with cutlasses. The vessel that carried it put into a port of Sergipe, and all on board were taken prisoners. These men were sent to

Bahia, and the first object they saw on the praya was the very same image they had so maltreated. It had been cast up by the waters to confront them!

A worthy citizen obtained the image and placed it in his private chapel; but when the Franciscans learned what a miracle had happened, they demanded the image, and carried it in solemn procession to their convent. So great was its fame now, that king Philip ordered the establishment of a grand procession in memory of these events. And strange to tell, popularity did for the image what the bitter hostility of the heretics could not do. Its friends, the friars, became ashamed of its old and ugly appearance, and laid it aside to make room for a more gaudy and fashionable one, which was christened in its name, and presumed to be the inheritor of its virtues. Having thus been introduced to the citizens of Bahia, St. Anthony was now enlisted as a soldier in the fortress near the barra bearing his name.

In this capacity he received regular pay until he was promoted to the rank of captain by the governor, Rodrigo da Costa. The order for his promotion, which subsequently received the royal sanction, is sufficiently curious to merit a translation. The governor says:

“It has been represented to me by the Municipal Chamber of this city, that in 1645 it was resolved by the aforesaid Chamber to cause masses to be said annually to the glorious S. Antonio of the barra, and that a vow was made to him that, in case of the restoration of Pernambuco, he should have an image made of silver, a festa, and a solemn procession established on the day of the restoration. All this appears

in the records of the Camara; but although Pernambuco was restored, after suffering under the oppression and tyranny of the Dutch twenty-four years, yet said vow has never been fulfilled. Wherefore, and because we now more than ever need the favors of the aforementioned saint, both on account of the present wars in Portugal and of those which may yet happen in Bahia, the said Chamber has besought me, in commemoration of the aforementioned vow, to assign to the said glorious St. Anthony the rank and pay of a captain in the fortress where he has hitherto only received the pay of a common soldier.

“In obedience to this request, and subject to the approval of the king, I therefore assign to the glorious St. Anthony the rank of captain in the said fortress, and order that the solicitor of the *Franciscan convent* be authorized to draw, in his behalf, the regular amount of a captain’s pay.

“RODRIGO DA COSTA.

“*Bahia, July 16, 1705.*”

It appears from Mr. Armitage, that this saint has received still higher promotion in Brazil. That writer remarked in 1835—“S. Antonio holds, up to the present day in Rio de Janeiro, the rank of colonel in the army, and receives his pay as such, through the hands of his terrestrial delegates, the Franciscan monks.”

The Benedictines established themselves at Bahia in 1584. They were always inefficient as missionaries to the Indians, although generally distinguished for good morals and studious habits. They have managed to acquire a large amount of property, and at present own in Bahia ninety-three different estates, besides all their possessions in the surrounding regions.

In 1827, the pope, according to solicitation, issued a bull making the Brazilian Benedictines independent of their order in Portugal. Great dissensions broke out among them immediately after, when the election of an abbot-general took place at Rio de Janeiro. The pope's legate attempted to interfere, but was repulsed, and an acrimonious controversy ensued. The order became almost extinct in the process of time, and the National Assembly was on the point of confiscating its possessions. The conservative policy however prevailed, and license has been granted them to receive more novices.

Some of those who were admitted under the license have, by their insubordination, been thorns in the side of the old monks. Not long since the abbot of the convent at Rio was obliged to call in the police of the city to help him maintain order. The Benedictines also, have wonderful traditions respecting a certain image in the chapel of Nossa Senhora da Graça, which was originally erected by Diogo Alvares, the man of fire. But it is useless to detain the reader with such fables any farther than simply to illustrate the nature of monkish superstitions.

The Slippered Carmelites and the Barefooted Carmelites have had their day in Bahia, but have been much more distinguished for wranglings among themselves, and for evasions of the revenue laws, and of their own rules forbidding them to hold property, than for any special virtues or good works. The latter order is now nearly or quite extinct, and the archiepiscopal seminary occupies their convent. The monks of the congregation of St. Philip Neri founded a hospicio on the praya in 1756, but their succession having

failed, the hospicio was made a house of refuge for orphans.

The Barefooted Augustineans and a company of Almoners of the Holy Land, at one time had each small establishments in Bahia, but their buildings are now appropriated to secular purposes. The Dominicans also made an attempt to establish themselves here, but through opposition did not succeed.

The nunneries of Bahia are in the order of their antiquity—

1. The convent of Santa Clara do Desterro.
2. The convent of our Lady of Solitude.
3. The convent of our Lady of the Cliff.
4. The convent of our Lady of Mercy.

Besides the regular nunneries, there are two *Recolhimentos*. That of St. Raymond, was only designed to receive twelve females, and as many female servants; the former having repented of the errors of the world, and wishing to enter voluntarily, subject to the simple condition of reciting daily, for their souls, three *salve rainhas*. The other has the invocation of Senhor Bom Jesus dos Perdoens, and admits twenty-five *recolhidas*, and occasionally a few girls to receive an education. The recluses are required to wear dresses of dark, coarse cloth, reciting daily the Latin prayer, designated as the *officio parvo*.

It only remains for me to notice the Italian Capuchins, a class of bearded mendicants, whose filthy appearance, not less than their impertinent manners, will have been observed by every visitor to Bahia. These monks have never been numerous in Bahia, although a few have resided in the province from a very early day. They have a hospicio or small convent; and, in

connection with it, one of the most elegant and costly chapels of the city. This church is lighted through a large dome over the principal altar. Its side-altars are surmounted by large paintings instead of images. Outside the nave is a row of large and well-proportioned pillars, extending around the whole building. The inner surface is white, with a moderate portion of gilt work; and, on the whole, the edifice deserves to rank high, in comparison with most others in the country. There are many chapels in Brazil of greater dimensions and of greater costliness, although but few that have been constructed with a stricter reference to good taste in architecture. Since the days of the Jesuits, these Capuchins have been the only ecclesiastics, among thousands of monks and common priests, within the archbishopric of Bahia, that have with any propriety been considered missionaries.

Their character is given by the *Echo of Religion*, a paper published in Pernambuco, in the following terms, which certainly are not the most complimentary to the other clergy of the country. "The Capuchins have never been a scandal to religion. They have always been the type of modesty and of Catholic fervor. They have always supplied, both in catechizing and in the exercises of devotion, as well as in the administration of the sacrament of penance, the idleness, the neglect, and the simony of our other clergy, especially the secular, (save the exceptions, which are not many.) While our old Capuchin missionaries have discharged the duties of their ministry in so edifying a manner; while they have honored the cloister with their continence, the altar by their fervor, and families by their counsel, our other friars have been renouncing their vows and deserting

their profession. While the Capuchins are diligent at the confessional, receiving the tears of the faithful, and offering them advice and consolation, our priests (with pain the truth is told) are frequenting eating-houses. When their appetites are satisfied they give themselves up to gaming, to the discussion of their neighbors' faults, and, in the end, to political brawls. In fine, when the Capuchins are disciplining themselves by night, our *reverendos* are promenading the streets at their leisure—full of talk, it is true, but ready to barter away, without remorse, the sacraments and the divine offices, to those who will give the most for them."

These monks occasionally make tours into the interior, and, it is said, perform wonders towards civilizing the people. In order that the reader may have a just idea of their operations, I will translate an account which two of them gave of missions they had accomplished the year I visited Bahia. This account was published in different parts of Brazil, and lauded by the archbishop and others, as detailing one of the most extraordinary examples of missionary enterprise that modern days had witnessed. It was written for the special gratification of the prelate mentioned, and is understood to have been called for by him, with the particular design of furnishing an off-set to Protestant missions that should fully and for ever eclipse their glory.

"Most Excellent and Right Reverend Sir:—Since you wish to be informed of the particulars of our late missions to the city of Cachoeiras and the villa of Santa Anna, performed under your sanction, we have the honor to satisfy your desires. We left this city on the seventh of September, and reached Cachoeiras on

the eighth. On the twelfth we commenced our holy mission. Many people were assembled: in fact, so great was the concourse, that on the day of the procession of penitence, it was necessary to preach in the door of the mother church. The confessions were innumerable; and although the number of confessors was very great, yet we could not serve all those who desired to purify their souls in the health-giving bath of the sacrament of penance. Many were the scandals removed, enemies reconciled, and provocations allayed. The number of matrimonial bans published was fifty-five. It is true there ought to have been more, but God knows the reason why there were not.*

“On the twenty-first our missionary novena terminated, with great quietness and peace. On the twenty-second we began to administer the sacrament of confirmation, and in three days not less than one thousand eight hundred and four persons received chrism. On the twenty-fifth we left Cachociras, and as we carried the holy images out of the city, an immense crowd, amounting, as it was believed, to five thousand people, followed us to the distance of six or eight miles. Long before reaching Santa Anna another multitude was found waiting to accompany the said images, and when we arrived in that villa on the twenty-sixth, we were received with delight and hospitality by all, and especially by the Vigario.

“We here commenced our mission on the twenty-ninth, the memorable day that is dedicated to the glorious archangel St. Michael. Many people were

* In a previous mission, according to their statement, they had married over four hundred persons, most of whom had before been living in a state of concubinage.

assembled. Great respect was shown by the principal inhabitants of the town, and all manifested a thirst for the word of God. The confessions were innumerable. The matrimonial bans were nearly one hundred, and in connection with those of neighboring parishes, amounted to about two hundred. All were anxious to be delivered from the meshes of sin. Many had their offences absolved, and several marriages were solemnized. In a word, they gave evident tokens of conviction and repentance.

“On the eighth of October our holy mission was ended, with a concourse of people supposed to amount to twelve thousand souls. Confirmation followed for three days, during which one thousand four hundred persons received chrism. Thus our mission terminated; and on our way to this city we administered chrism to six hundred and fifty-seven persons in the chapel of Feira da Conceição. We cannot refrain from mentioning to your reverence the great goodness, meekness, and affability of the people we visited.

“We have no words to express the great veneration and love with which we were every where received. The people of Cachoeiras and Santa Anna, both high and low, are docile, humble, and full of zeal for our holy Catholic religion, and ready to listen to the persuasions and advice of missionaries. With this minute narration, which we offer to your reverence, we kiss your sacred ring.

“AMBROZIO DA ROCCA, } *Apostolical Capuchin*
 CANDIDO DE TAGGIA, } *Missionaries.*

“ARCHBISHOP OF BAHIA.

“*Hospicio da Nossa Senhora da Piedade,* }
October 29, 1839.” }

It was in reply to such a communication as this, that the archbishop published a letter, in which he did not content himself with passing the most fulsome panegyrics upon the Capuchins, but also proceeded to attack Protestants in a style which did but little credit to either his judgment or his heart.

After accusing the Bible societies with circulating mutilated and altered copies of the Scriptures, and representing Protestant missionaries as having accomplished but little or no good in the world, he proceeded to boast that the missionaries of his church went abroad "without any BIBLE but their BREVIARIES!"

He also, in this letter, made some allusions to the operations of myself and colleague in Rio de Janeiro, which induced us to think that he did not much relish the distribution of tracts which was made in his presence at the anniversary of the Collegio da Emulação. Had he read those tracts, however, he might have saved himself from making a statement which every Brazilian who did read them knew to be false, viz. that "every word in them was a blasphemy against the Roman Catholic religion." Not one of the tracts which we either published or circulated in Brazil, attacked the established religion. They in every instance were confined to plain expositions of Christian duty, and exhortations to the practice of pure religion. Surely this prelate needed not to be alarmed, unless he feared that the circulation of the ten commandments among the people would cause them to reverence the Sabbath day, and to become less enthusiastic in the worship of images! It is presumed, however, that instead of examining into the real facts of the case, he suffered his prejudices to be excited by the misrepresentations of some designing persons.

On the 12th of December I attended an examination in logic, at the convent of the Slippered Carmelites, to which the public had been invited by a pompous announcement in the newspapers. The hour appointed was nine o'clock A. M., but I did not reach the place until later, when the exercises had already been opened by an introductory address. When I reached the front of the edifice, no one was to be seen who could direct me to the room of the assembly; wherefore I undertook to find it myself, and followed a line of green leaves scattered over a stairway, and then through a veranda, until I came to the place, a large saloon in the rear of the building, where I found a good seat apparently in reserve for my use. The ornaments of the room were the usual gilt and crimson hangings, together with some twenty paintings, portraits of distinguished Carmelites. Among these was a head of pope Dionysius. A part of the floor was spread with a carpet, and over the whole leaves and flowers had been scattered in profusion.

In the middle of the room, opposite the door, sat the padre-mestre, the presiding officer of the occasion, whom I supposed to be the prior of the convent. At one end, upon a sort of throne arranged for that purpose, sat the archbishop, in his usual woman-like dress, not of black like that of the other priests, but of red and yellow, surmounted by a lace jacket, or garment of some name, resembling an old lady's short-gown, and very suitable to be worn with petticoats.

Immediately in front of this most reverend prelate, was an open space extending to the middle of the room, and flanked on either side by benches full of friars, with their heads newly shaved, and dressed out

as primly as possible. I counted about thirty Carmelites, all distinguished by a white silk scarf or mantilha, hung about their neck and shoulders in the style of a *poncho*. At the foot of the pulpit or box in which the presiding officer was stationed, sat two noviciates styled *padres defendentes*, towards whom, as will afterwards appear, was directed the entire brunt of the battle. In front of and facing them, sat six examiners, a part clergy and others laymen. At the other end of the room was stationed a band of musical performers, and before them was ranged the miscellaneous spectators, a part of whom were also priests, and a larger part colored persons. The band was playing when I entered. On its ceasing, the prior addressed himself to his excellency the archbishop, as much with nods and obsequious grimaces as with words, requesting him to commence the examinations of the day. The said prelate took the word and answered, still sitting in his chair. He expressed his excessive satisfaction in being permitted to take part in the brilliant scene before his eyes. He felt this some reward for the efforts he had made for the promotion of education and religion. He especially congratulated the rising prospects of the glorious order of the Carmelites, (whereupon all the members thereof rose on their feet and made a gracious obeisance.) Moreover, he lamented his own weakness and incapacity to perform the momentous duties at this moment before him, &c. &c.

After a speech of moderate length, most of which was very sensible, he opened a book of themes, with which most present were furnished, and addressed some questions to one of the *defendentes*. After having sufficiently discussed the proposition he had select-

ed, he surrendered the floor, and the band played an air.

The presiding officer then called upon another examiner, who immediately rose and made some half a dozen bows successively to the archbishop, to the chair, to the friars on one side, to the friars on the other side, to his brother examiners, and to the audience in general. He then sat down and commenced his harangue. This etiquette was observed by all the examiners in turn. Each one had a studied exordium, abounding with the most fulsome compliments, (*do costume*,) aimed at others but meant for himself, after which he proceeded to some one of the themes. The object seemed not so much to ascertain what the pupils knew, as to display what they knew themselves. Consequently the spaces between their questions were so abundantly interlarded with explanatory words of learned length and thundering sound, that in the course of half an hour they would scarcely suffer the neophytes to respond more than a few meagre monosyllables. I could have conceived the gentlemen examiners to be rival candidates for the office of chief wrangler in the convent. When any one succeeded in confusing the respondents, which seemed to be the special ambition of each examiner, the good prior was disposed to help his students out of the fog, and thus there were sometimes three or four persons speaking at once. The propositions chosen were more worthy of the days of the schoolmen than of the "*seculo das luzes*," our own enlightened age. The *padres defendentes* appeared to be tolerably clever lads, and I thought did remarkably well, considering the circumstances in which they were placed. The scene on the whole was truly novel and

interesting. The music was no small addition, as it served to banish the drowsiness brought on from time to time by the hair-splitting discussions to which the attention was directed. The exercises continued nearly four hours, and were to be renewed again at three P. M. But I had no motive to return.

Somewhat dissimilar to this scene was an interview I had in one of the nunneries, near which I resided. The nuns in this establishment were celebrated for making fine feather flowers and delicious sweetmeats, of which fashion required every stranger to procure specimens. Whoever chose to enter their chapel, morning or evening, might listen to their monotonous chanting, and occasionally observe the sisters through the lattice of the orchestra, casting downward their benign glances. The altars and images of this chapel were profusely adorned with large feather flowers, which at once honored the saints and exhibited specimens of the handicraft of their devotees. Some old paintings adorned the pannelings of the roof, the most prominent of which represented an angel, saying, through a trumpet—

“ Adora a Senhora das Mercês.”

Worship the Lady of Mercy!

One morning I called as interpreter for some ladies who desired to procure a supply of feather flowers. Our wishes were made known to the portress at the great wheel, which, as in most other convents, was precisely similar to that in the foundling hospital at Rio de Janeiro, already described. The portress directed us to make our bargains with a nun who showed her phiz at a neighboring door, through which was a circular aperture of about eight inches in diameter,

covered with a silver grating. This freira was disposed to be very sociable. She was apparently about twenty-five years of age, low in stature, and as pallid in complexion as a slight sprinkling of African blood could well permit. She showed herself not wanting in tact as a trades-woman, and while we were kept waiting for specimens to be rolled out on the wheel, she communicated the following items of information. "There were twenty-five nuns in the convent, besides some educandas. The life of a nun, moreover, was very pleasant, and she was much attached to it." Not finding the species of feather flowers we desired, she requested us to order them, and call on a certain day, when they should be ready. The order was accordingly given. One of the ladies now became extremely anxious to see the inside of the convent; wherefore I made application in her behalf, and was promised that she and her friend might go in the next week, when we were to call for the articles ordered.

The appointed day came, and the ladies prepared to visit the convent, with high expectations of seeing its internal arrangements. On arriving at the hour designated, we found the door, through which the interview of the previous day had been held, standing open, as we supposed, in waiting for our visit. Two aged nuns stood at the entrance, examining sundry wares and merchandise brought them by a crowd of pedlers. I made known to them the errand of the ladies, whereupon they told us, with some surprise, that by looking in we could see all that any one was permitted to see. No one was allowed to cross the threshold of that door without a license from the archbishop. I informed them of the promise of one of their number, but they paid

no regard to that. The ladies were equally disappointed in finding that their order for feather flowers was unexecuted—another promise to the contrary notwithstanding. The nuns remarked, “You did not take those we had on hand—how can it be you wish for more?” Afterwards they said that only one sister understood the art of manufacturing them, and that she had been sick. They were very prompt, however, to *promise* more, which should be in readiness by Sunday, if we would call that day and purchase them. After such a proposition I felt called upon to admonish them of the sanctity of the Lord’s day, and of the inconsistency of professed religioners devoting it to traffic and worldly business. I moreover commented upon the great importance of their paying proper attention to their voluntary promises, and of not suffering their veracity to fail. On taking leave I presented them with several tracts in their own language, appropos to the subjects to which I had called their attention. They said they should be much pleased to read them, and I accordingly left enough to supply all the members of their establishment.

That the reading of these tracts was not confined to the inmates of the convent, I had occasion to know. On the very day I left them, a friend of mine met a padre coming from said convent having in his hand copies of the folhetes, which he was reading in the street with such profound attention as to pause from time to time, as he passed along, to ponder the sense of what he read. My friend supposed him to be *en route* for the archbishop’s palace, and anticipated for me, in consequence, some message from his reverence. That, however, never came; and I indulged the ap-



A PADRE READING TRACTS.

prehension that after a quiet opportunity to peruse the tracts I circulated, he became fully satisfied of their useful tendency.

I distributed in Bahia a great number of tracts. They were repeatedly called for at the depository, and were, in every instance, well received, notwithstanding some furious denunciations from the clergy. All the Bibles I brought had been sold during my absence to the north, together with a supply received by Rev. Mr. Parker, and still more were in demand. Copies of the New Testament were not so much called for, although all I had were turned to a good account.

During the last week I spent in Bahia arrangements had been made for me to hold a Bethel service on

the next Sabbath, and to preach on board an American bark then in the harbor. In addition to the seamen that would be in attendance from vessels in port, it was understood that a large company of residents from the city would go off to the service. The weather proved so unfavorable as to effectually disappoint our expectations. At the appointed hour a heavy rain was falling, and so rough a sea was rolling into the harbor as to prevent all communication between vessels and the shore. It was no small disappointment to me that I did not enjoy the opportunity of publicly preaching Christ crucified in the harbor of St. Salvador. I found the attendance upon the English service in that city very good, certainly in comparison with Rio de Janeiro or Pernambuco.

The commerce of Bahia has not been prosperous for several years past. In fact it has never recovered its former vigor since the revolution of 1837. One cause has been the renewed activity of the English cruisers, which began to be manifested in 1838, and has since continued to oppose a formidable obstacle to the slave trade on the African coast, in which Bahia has from early days been deeply interested. The effects of this activity are by no means confined to the number of prizes taken, but are still more obvious in preventing the embarkation of slaves than in capturing them when afloat. It has not been generally known that notwithstanding the opposition of the English nation to the slave trade, and her vigorous efforts to suppress it, yet that the strong bulwark of that traffic has been the English capital, by aid of which it has been carried on. Such is the fact. Few slave vessels were fitted out without large credits from English

houses, based on the anticipated sale of their return cargo. It was not principle that cut off these credits, but the repeated losses of the slave dealers, which left them nothing to pay. Thus English philanthropy and English cupidity came in contact with each other, and it is a happy circumstance that the former, to a great extent, triumphed. Yet the derangement of so vast a business as the slave traffic had become, has been severely felt in the commercial affairs of Bahia, not only on account of the number of persons engaged in it, but also on account of the market it had hitherto furnished for two principal products of the province—rum and tobacco.

One of the last excursions I took in Bahia was to the suburb of Bom-Fim. In company with a friend I took a small saveiro, as the row-boats are there called, in which two stout oarsmen pulled us briskly along the shore until we reached Boa Viagem, opposite the church of Bom-Fim. Sudden rains are common in that latitude, and we had scarcely landed before one of them came dashing down in torrents. We found a shelter in the porch of a large house until the violence of the shower seemed past, but as there was no prospect of a final clearing up, we sallied forth and commenced our promenade. We found the Bom-Fim church open, although it was nearly night. The edifice was constructed in modern style, with a taste considerably above the ordinary, and ornamented with paintings and rich gilt work. It had a very extensive platform of stone in front, and the situation is charming. It was under process of painting and repairs, in preparation for the holidays of Christmas and New Year, at which, as well as during the entire hot sea-

son, the vicinity is a favorite resort. Houses are then in great demand, and down to the poorest cabin are densely occupied by the people of the town, who gladly abandon their more permanent residences for the sake of a change of air, and the delights of a country residence, both of which they find to their entire satisfaction, by a remove of from two to five miles. Continuing our walk, we proceeded on the principal road to the city, passing through the *calçado*, or paved street, which is ornamented with a long and beautiful row of houses perfectly uniform in size, structure, and appearance, a circumstance quite novel for Brazil. Ascending the hill at the northern extremity of the *calçado*, we passed by the *Solidade* convent, and thus onward, through the various squares and windings of streets up and down hills, till we at length reached our lodgings in front of the *Mercés*, having been drenched by an unceasing shower.

CHAPTER V.

Voyage resumed.—Province of Sergipe.—River S. Francisco.—Harbor of Maceió.—The People.—The Buildings.—Dress.—Employments.—Cemetery.—Commerce.—Printing Presses.—Revolution.—Insecurity of Life.—Inefficiency of Law.—Lack of Justice.—Moral and Religious Necessities.—The Bible in Maceió.—Conversation on ship-board.—Wonder-working Medal.

ON the day appointed for leaving Bahia on my northward tour, the passengers began to collect on board the *St. Sebastian* at about five P. M. One gentleman addressed me politely in French, soon after I reached the deck of the steamer, and informed me that he had taken passage for Pará, his native province. He had recently been in the United States, and was delighted with the country. "Ah," said he, "what would not Pará be, if it were in the hands of those North Americans."

As soon as our acquaintance became established, he introduced to me a Carmelite friar, his cousin, recently from Portugal, but now also on his way to Pará to take charge of a convent belonging to his order. The speaker proved to be a brother of the archbishop, and a commendador of the order of Christ, who, on account of some political irregularities, had found it prudent to absent himself a short time from his country. Having been to the United States, he had made a call at Bahia, to visit his brother on his return home.

Beside the persons mentioned, we also had in our list of new passengers a young Brazilian, nephew to the president of Bahia, and inspector of the provincial

treasury of Alagoas. These, in connection with our excellent colonel, formed an interesting party. Some of the authorities on shore had contemplated making a demonstration of respect towards the gallant officer through whose bravery their city had been delivered from the rebels in 1838. They designed to come off in the boats of the arsenal and display their courtesies alongside, just as our vessel should part with her moorings. But their movements were too slow for the fiery spirit of our captain, who hove up anchor at his own discretion, and soon left all ceremonies behind. We were fairly on our course by nightfall, and having the wind in our favor, we passed on so rapidly as next day to be off the coast of Sergipe.

This is one of the smallest provinces of Brazil. It is situated between $11^{\circ} 41'$ and $10^{\circ} 28'$ S. latitude. The face of the country here is generally low but uneven. In passing near the shore an abrupt bank of reddish rock and sand is visible. A dense jungle covers the soil, on which there is but rarely seen any appearance of cultivation. About twenty miles inland is the Serra of Itabaia, a range of low mountains, on which grows the Brazil-wood and other valuable trees. Occasionally openings appear on the sides of the Serra, which are said to be used as slides for the timber which is cut and exported. This Serra divides the forest country of the sea-coast from the open plains of the interior.

The province is but thinly populated, and contains no city of any magnitude. Its capital is called S. Christovão, after Christovão de Barros, under whom, by order of king Philip II., the conquest of the country was first made in 1590. The name Sergipe is derived

from the Indian appellation of a small river running through the interior. The eastern portion of the province is adapted to the cultivation of sugar, tobacco, and other kindred products, while the western is devoted chiefly to the rearing of cattle.

Sergipe has few or no commercial relations with foreign countries. Its legislature holds sessions from time to time at the capital. From the reports of its successive presidents, it appears that the people are generally very orderly and patriotic. Some few outlaws disturb the peace occasionally with comparative impunity, owing to the slackness with which law is administered, and to the dilapidated state of the prisons. A press was purchased by the province in 1838, for the purpose of printing official documents. Several schools were also in existence, but none of the officaries have seen fit to give their exact statistics.

This province is divided on the north from Alagoas by the San Francisco, the largest river emptying into the Atlantic between the Amazon and the Rio de la Plata. It rises in the province of Minas, and waters the soil of Bahia, Pernambuco, Sergipe and Alagoas, in its course to the ocean. From the mouth of the Rio das Velhas to the falls of Paulo Affonso, the distance of a thousand miles, its waters are suitable for navigation, although from the sparseness of population on its banks, and the lack of enterprise, it is but little used for this purpose. The falls of Paulo Affonso are described by those who have seen them as an immense cataract, over which the river plunges, forming a spectacle of the utmost grandeur. The vapors arising from the ravine may be seen at a distance. They resemble the smoke of a conflagration in the midst of

the forest. The river does not again find a tranquil bed until near its embouchure, but for the space of seventy-five miles dashes with fury over a succession of rapids and smaller cataracts, which effectually interrupt the passage of vessels, and forbid the hope of any artificial connection between the upper and lower navigation. Above the cataract the waters of this river sometimes overflow their banks, and extend themselves for leagues on either side. The inhabitants of the country then take to the hills for refuge, and communicate with each other by means of boats and canoes.

Greater fertility is the result of these inundations, accompanied at the same time with desolating fevers. In these solitary regions the naturalist meets with innumerable flocks of wild birds, and also with fish and animals of rare species.

Alagoas, which lies next on the coast, is another of the smaller provinces. It derives its name from the lake, or more strictly speaking, the inlet, on which stands its old capital the city of Alagoas. The principal seaport of the province is Maceió. Into this port we entered, after a passage of about forty hours from Bahia. As we bore up to land in the morning after our second night at sea, we found the coast very flat, sometimes exhibiting a sandy beach, and anon banks of eighty or ninety feet elevation, denominated, from their prevailing color, the red cliffs. We approached so near these cliffs as to perceive distinctly their stratification, which resembled successive layers of brick.

The most favored island of the southern seas can hardly present a more lovely aspect than does the harbor of Maceió. The port is formed by a reef of

rocks visible at ebb tide, which runs north and south for a sufficient distance in a right line, and seems to form an angle with an extreme point of land on the north. From the same point the beach sweeps inward in the form of a semicircle. The sand on this beach exhibits a snowy whiteness, as if bleached by the foam of the ocean waves that unceasingly dash upon it.

A little back from the water stands a single line of white houses, embowered here and there by groves of majestic coqueiros, whose noble fruit, clustered amid their branching leaves, might have been thought to resemble jewels set among the plumes of a coronet. Upon a hill side, some distance in the rear, stands the city, containing a population of about three thousand.

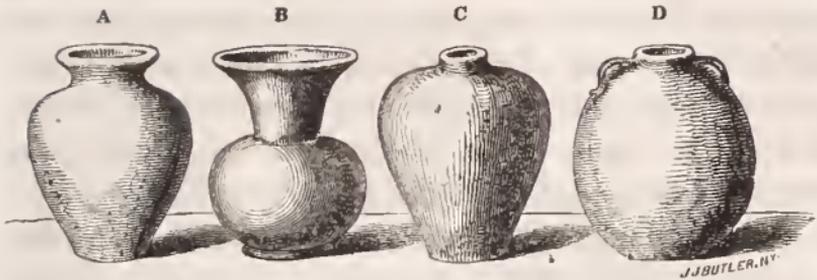
After coming to an anchor, our vessel was boarded by the port officers in two government boats. I soon after went on shore with the captain. There is not a decent landing-place in the whole harbor. When the surf is heavy, the only possible way of landing or embarking without getting wet, is to run your boat alongside the posts upon which a wing of the custom-house is built. To some of these posts strips of board have been nailed, upon which, like a ladder, you may clamber up with some sort of safety. But as the morning was calm, we selected a favorable part of the shore for landing. Mounting the highest wave, we managed to run our boat aground, and then as the water receded jumped upon the sand.

The first persons that attracted my attention were six full grown males and females, of a swarthy complexion, in front of a cabin near by. One or two of the males had chosen the sand for a bed, while others had stretched their persons upon some bare poles,

where they were lying to sun themselves ; while the females sat hard by, performing some very friendly office upon their heads and hair. Whether these ladies were engaged in feeling out phrenological bumps, or in some less scientific employment, I did not stop to inquire, but mentally congratulated them upon having a long and beautiful day before them for the accomplishment of their arduous enterprise. I walked round the entire beach, and at length took the road to the town, passing over a small arm of the sea, which at low water is crossed by a pole bridge. At flood tide it is ferried by means of a jangada.

Maceió is principally located upon a single street. The city contains two churches, in miserable repair, and yet had two more in the process of erection ; but no convents. Its other public buildings were a theatre, a government house, barracks for soldiers, and a camara municipal. The theatre was ornamented outside with rude crosses, and forms representing stars and circles ; apparatus for illumination was affixed to all these ornaments. Notwithstanding various evidences of popular interest in this edifice, it stood open and apparently deserted, one of its sides having yielded to the force of gravitation, or having been pulled down for repairs. Most of the houses in Maceió are built of taipa, and, with one or two exceptions, do not exceed a single story in height.

As you enter one Brazilian town after another, few things appear more strikingly characteristic than the different shapes of the water jars borne on the heads of the negroes. The style prevailing in each place is peculiar to itself. The following cut will show some of the variations.



A. RIO DE JANEIRO. B. SAN PAULO. C. BAHIA. D. MACEÍÓ.

It was not a very pleasing sight to behold numbers of young children about the public places in a state of entire nudity; and yet I could not avoid some amusement with the appearance of a small negro, strutting up and down the street, vain-glorious of a pair of shoes, the only article of apparel which his person exhibited. The shoes were, however, a badge of freedom, and that he was not a slave; the boy and his parents doubtless had a right to be proud.

The principal branch of industry apparent on passing through the town, was the manufacture of lace. This employed the ladies of many of the houses, who were generally seen seated on the ground near by the door, working upon a cushion placed before them. Some dwellings, through their open doors and windows, exhibited more or less persons sleeping within. In one or two instances I observed the husband and wife affectionately playing cards together, while nothing seemed to be going on around them save the play and mischief of children. The shops seemed particularly dull. The signs of several consisted simply of a specimen of the principal commodity on sale, *e. g.* a salt fish, a piece of carne secca, or a piece of calico fastened

to a stick projecting over the door. Observing a clerk in one of the *lojas* leaning over his counter and engaged in reading, I stepped in to converse with him a little. His book was a life of Carlos Magno. I presented him some other books which he had never seen, and for which he seemed very thankful.

Another young man came in, upon whom I was disposed to bestow similar favors, but he said he did not know how to read. Near this locality a chair had been placed in the street, and spread over with a cloth. In it stood a small image case. Just as I was passing, two persons, tropeiros from the interior, crossed the way, and kneeling down before the image, devoutly kissed the glass through which it was exhibited. An old colored man sat close by, with a scarf over his shoulders and a plate in his hand. I inquired of him, "What have you in that case?" "Our Lady of the Rosary," he replied. "What is she doing?" "Collecting alms to build a church." Our conversation continued some minutes, during which I listened to a profound eulogy upon the religious virtues of the image, which, had I trusted my eyes rather than my ears, I could hardly have distinguished from a child's doll.

After dinner at the English vice-consul's, to whom I had been introduced by letter, I walked out with a company of gentlemen to survey the town and its surrounding scenery from a neighboring height. The hill which we ascended was composed of a red loam, kindred in character to that exhibited on the coast below. It was covered with rank weeds, as was almost every other spot not occupied by a house, in or near the town. A small piece of ground, enclosed by a wall

of stone, was pointed out to me as the English and foreign burying-ground. The door or gate, originally made of wood, had been suffered to decay and fall in pieces, and thus the enclosure was left open and desolate.

Many of the houses, in the extremities of the town, are very small, and covered only with a thatch of the cocoa-palm leaves. I was sorry to see jugs and glasses exhibited at many of the windows, indicating that grog was for sale within.

The exports of the province of Alagoas are chiefly sugar, cotton, hides, Brazil-wood, and rose-wood. Sugar, in large cases, is brought from the interior upon rude carts, drawn severally by six or eight oxen. The cotton comes in bales, of about one hundred and eighty pounds each. Of these a horse carries one on either side of a pack-saddle. Mules have not yet been introduced into this region as beasts of burden, although it is thought they would be more serviceable than horses. Of late the greater proportion of the productions of the province have been exported by way of Bahia and Pernambuco. Formerly foreign shipments were more frequent, and a greater number of foreigners resided in the place.

At one time two newspapers were published in Maceió; but, belonging to opposite political parties, they were continually wrangling with each other. Bad words soon led to bad deeds. One morning it was found that the taipa walls of one printing office had been broken through, and its types and press destroyed. In a short time the other shared the same fate, and thus their weapons of war perished.

We tarried at Maceió forty-eight hours at the

period of my first visit. On my return, four months after, I found that quite a revolution had transpired in the interval. A transfer of the capital of the province from Alagoas to Maceió had long been talked of. The former city was of no commercial importance, and contained but about one thousand inhabitants, although its public buildings and churches were of a superior style of construction, and it was generally preferred as a capital by the inhabitants of the interior.

In the month of October an order arrived from the imperial government, requiring the treasury of the province to be removed at once from Alagoas to Maceió. The inhabitants of the former city, and some of their neighbors, determined to resist the order. They assembled, to the number of one thousand five hundred men, and, actuated by a strange infatuation, imprisoned the president of the province. They shut him up in his palace, allowing him nothing to eat, until finally they conceived the idea of transporting him, and thus delivering themselves from the restraints of authority. His excellency was unceremoniously taken on board a vessel at Porto Francez, and embarked for Bahia. Having got to sea, the president resumed his authority, and changed the destination of the vessel, ordering it to put into Maceió. Here his excellency landed, in the midst of great rejoicings.

The leaders of the insurgents had promised their party the privilege of attacking Maceió, and of plundering it in case of success. But the vice-president had, in the meantime, assumed the reins of government, and dispatched advices over land to Pernambuco, whence a reinforcement of two hundred soldiers

had been promptly sent down. On the arrival of this body of troops the rebels dispersed, without having shed a drop of blood.

This petty insurrection, it was said, would cost the province one hundred thousand milreis. But Maceió had now become the capital, and its inhabitants were full of anticipation that their town would soon be a great place. Rents of houses had doubled, in expectation of the demand at the approaching session of the provincial legislature, and business of all kinds was receiving a new impulse.

From a speech of the president of the province of Alagoas, Senhor Manoel Felizardo de Souza e Mello, delivered to the Legislative Assembly in 1842, several items of melancholy interest are gathered, respecting the state of society in the interior. It is to be feared, moreover, that these statements would be only too true if applied to other vast portions of the empire. I translate the following from under the topic of

PUBLIC TRANQUILLITY.

“ Since the last session of this legislature nothing has occurred to disturb public quietness, nor are there reasons at present for apprehending any commotions, especially since party strife seems to be subsiding, and the whole province adopting, in unison, ideas of order, love, and devotion to the actual form of government. While I am delighted to say thus much, it causes me extreme pain to be obliged to add, that only a short time ago an immense number of lives were annually destroyed through odium, intrigue, and revenge.

“ No personal security existed, especially in the ser-tões. The existence of our fellow citizens depended

either upon the simple will of an assassin, or upon the wealth and influence of their friends, who would be sure to revenge their blood. You are not unacquainted with the sad state to which our province had arrived, nor are you ignorant of its improvement during the last few months. This improvement has been owing, first, to the activity of a recruiting party, which has removed from the province six hundred and eight idle and vicious individuals; secondly, to the progressive and palpable improvement of the national guards; and, finally, to five examples of capital punishment.

“Not to offend your sensibilities with the narration of various atrocities, which cause humanity to blush, I will simply mention to you some of those outrages which are most notable, either on account of the character of the persons against whom they were committed, or on account of the extraordinary circumstances accompanying them.”

Among the various crimes which the president goes on to mention, including repeated assassinations, and one by a parish priest, are the following:

“The villa of Atalaia was, for a long time, under the dominion of two hair-brained youths, who intended to make their fortunes by violence and outrage. By low management they had obtained for themselves all the civil offices of any importance within the gift of the people, or had conferred them upon some miserable characters, who, either through cowardice or affection, were entirely their tools. They then proceeded to burn dwellings, kill cattle, shoot at houses filled with women and children, and even to drag out criminals from the prisons, and assassinate them almost publicly. All civil or criminal cases were decided by their will, and

even marriages could not be solemnized without their permission. After various ineffectual attempts, these outlaws were at length subdued, and their haunts broken up."

In illustrating the origin of such atrocities the president remarks: "There are still individuals who live constantly surrounded by a band of murderers, through whom they become dreaded by the community, and formidable even to the authorities. Others, of less importance, roam about having no fixed residence, but constantly armed and ready to commit any crime. In general, the lower class of population, at whose hands we would expect to realize the benefit of persevering industry, finding that they can procure the mere necessaries of life with but little exertion, give themselves up to almost unbounded idleness.

"In different parts of the province where I have traveled, I have often entered farm houses surrounded with promising fruit trees, and found them nothing but thatched hovels. In the doors of these miserable huts the inhabitants spend their working days, sitting upon their heels, with a knife and a blunderbuss at their side, which they seldom take up except to hunt, or to do something worse. With such habits of life what can be expected."

THE ADMINISTRATION OF JUSTICE.

"This subject forms a black page in the report of all the presidents of provinces, indicating that others beside ourselves have to struggle with the overwhelming evils of an absolute lack of justice, and of the delinquencies of the very men who are charged with its administration. Our justices of the peace pursue

their wonted course; either doing nothing through indolence and cowardly restraint, or practising notorious injustice when instigated by selfish passions, or by men of influence in their neighborhood.

“The period for organizing juries is the time of jubilee for criminals. The jurors being in a high degree ill-qualified, having but little general information, and still less acquaintance with the important duties of their office; and, moreover, having no personal security, can by no means be relied upon for the administration of justice and the punishment of offenders. Rare is the criminal, even among the most abandoned, who cannot find some protector; and those who have some powerful man on their side are sure to be fully absolved. This scandal has reached its climax.

“In the villa of Anadia, where a jury had not been organized for more than three years, out of thirty criminal cases only one was found guilty; all the other defendants were pronounced innocent and falsely accused! In another place, where in ordinary circumstances it is with great difficulty that a competent number of jurors can be assembled, about sixty met for a special purpose, and on their first organization cleared all the persons complained of and then separated.”

After these representations the reader could not expect very favorable accounts of the state of public instruction, or of public worship. In the whole province there were thirty-nine schools, and fourteen hundred and five scholars, taught at the public expense; besides nineteen private schools, numbering three hundred and twenty-eight pupils.

Of the churches in the province, the president says:

“They are in the worst state imaginable. Many of them are either actually falling into ruins, or have no outward similitude to a temple, and are in no way calculated to inspire the respect due to the house of the Lord. In view of this abandoned state of the churches, it is not possible to disculpate the respective vigarios. If these individuals would fulfill their own important duties, and rouse up their flocks, our temples would soon exhibit a suitable degree of splendor, and religion would assume her proper brilliancy.”

Surely such a state of society as the intelligent president of Alagoas has depicted in the document from which the above statements are translated, requires some more powerful influences from religion than can be inspired by outward splendor of any kind or degree. It needs the pure gospel faithfully preached, and the word of God familiarly read and understood, as a means of enlightening the moral darkness that prevails, and of softening the hearts now hardened with the practice of violence and crime.

In view of this painful necessity, it is pleasing to the writer to remember, that he made every effort within his power during his sojourn at Maceió to disseminate the light of truth. In this work I met with no opposition, but with many encouraging circumstances.

On my first visit to the shore, having become thirsty during a fatiguing walk over the beach, I desired the simple but very suitable beverage of a draft of fresh cocoa-nut water. I was directed to a snug little house near the sea-shore, which stood embowered in a grove of thriving coqueiros. A man about fifty years old, a Portuguese by birth, received me at the door with due civility, and urged me to walk into the house and

await the arrival of a negro, who would be able to climb one of the trees and pluck the fruit. The domicile was neat and comfortable, and a table in the parlor exhibited two or three books. One of them I judged from its appearance to be a Portuguese Bible, of the British and Foreign Bible Society's publication. To find that book in such a situation, was a circumstance as rare as it was interesting. I immediately directed attention to the volume.

“What book is that?”

“It is the Bible.”

“How long have you had it?”

“Eight or nine years,” was the reply.

“How did you become possessed of it?”

“It was given me by a sailor in Bahia.”

“It seems to have been used a great deal?”

“Oh yes, I am very fond of reading it, it is so instructive and consoling; but the mischief is I cannot keep it at home. My neighbors love to read it too, and they are continually borrowing it from me. I have loaned it to go great distances, in almost every direction; but now it is at home, and I think I shall not let it go any more.”

“What, are there no other copies of it to be found?”

“I do not know of any, and most people that borrow it have never seen such a book before.”

“Well, I suppose you would have no objections to lend that copy, if you had another one perfectly clean and new?”

“Certainly not.”

“Then I will send one I have on board the steamer for your own use.”

“Will you?”

“Yes, cheerfully, and along with it a quantity of Testaments and tracts, which you shall be at liberty to distribute among those friends of yours, far and near, who have become fond of reading the old Bible.”

“Oh, I shall be extremely thankful! I will distribute them faithfully, and when you return down the coast I will show you a list of those persons to whom I shall have given them.”

The reader may imagine that after such a conversation the fresh cocoa-nuts were opened with no ordinary satisfaction on both sides.

The selection was made from those not fully ripe. In these the water (not milk, as we incorrectly call it) has a rich and spicy flavor. It should be drank off directly from the shell. The pulp is then found in its transition state, quite soft and free from fibre. With a little white sugar and lime-juice sprinkled over it, it vies for delicacy with the choicest custard.

I sent the books on shore according to promise, and on my return I found they had all been given away. They had been much sought for, and were highly prized. Indeed, various applications were on hand for more.

I also found in Maceió two English gentlemen who manifested a laudable interest in aiding my objects. One of them had resided many years in the country, and having distributed several Testaments in Bahia some years previously, was convinced of the happy influence they were capable of exerting. The circulation of these volumes, he said, was calculated to remove

the incorrect ideas which many still entertain with respect to foreigners and Protestants, especially since they had been taught to consider them irreligious *en masse*.

This gentleman had recently lost his wife, a Brazilian lady, by whose death his three children were left motherless. He was accustomed to read prayers and a sermon in his family on the Sabbath day, an example which is well worthy of imitation by all Protestant Christians residing away from opportunities of public instruction.

All the Scriptures that I left in the care of these gentlemen had been disposed of before my return, and one of them had received many applications for more, among which was a very pressing one from his reverence the Vigario.

After leaving Maceió, and while residing at Pernambuco, I received a letter from a gentleman at the time unknown to me, but with whom I afterward became acquainted. He was then vice-president of his native province, of which he was soon after promoted to the presidency. He had traveled in Europe, was well educated, and possessed extremely liberal and enlightened views, as will be perceived from a translation of his letter asking for a supply of Scriptures for his own use and distribution.

“ *Maceió, August 1st.*

“RESPECTED AND REV. SIR,—Knowing that you are engaged in the noble mission of circulating the Holy Scriptures among the people of this country, with the design of promoting a general acquaintance with the sublime truths of the Gospel, I take the liberty specially

to request you to favor me with some copies, of which I will promise to make a faithful use, sharing them with persons of my acquaintance who will fully appreciate the privilege of reading that precious volume, that treasure, that sacred legacy which our Lord has bequeathed us. Allow me to say that the copies for distribution should be in the Portuguese idiom, since the people of this country rarely understand any other ; but for myself, I am desirous to obtain a German translation, *e. g.* that of the great reformer and founder of the Protestant church, since I already have one in the French of Ostervald, and I may have occasion to analyze and compare the different translations. Should it be possible for you to send me a German copy, it will be an additional favor for which I shall have occasion to thank you, since besides discharging the religious duties in which you are so worthily engaged, you will confer a special favor upon your most attentive and humble servant,

**** ***** ”

It happened to be in my power to satisfy fully the request made by this gentleman. On my return I found him much interested in the objects of my mission, and still wishing me great success in my endeavors. He expressed a desire that an offer of Testaments similar to that made to the legislature of S. Paulo, should also be made to the Provincial Assembly of Alagoas, in the belief that the proposition would be gladly accepted.

On resuming my place on board the steam-packet an interesting conversation, on various religious subjects, occurred at the breakfast table. The Brazilians

made no little merriment over certain regulations of the Roman Catholic church. They were not bound by the rules for fasting even in Lent, when on board ship, on the principle of eating whatever is set before them, asking no questions for conscience sake. They thought it was a strange fancy that had denied to fishes the possession of flesh, while cattle and fowls were permitted to retain it.

Notwithstanding the presence of the old Carmelite friar, who sat moody and silent, the laugh seemed verging over from inconsistencies of religious usage against religion itself; whereupon I undertook to vindicate pure religion, and its rational requirements, by reference to the word of God. The Colonel supported my position, and said he would follow the precepts of God rather than those of bishops. He added, that "he did not allow his children to go to a confessor. He had a daughter seventeen years old, who had never yet confessed to a priest, and should not till the eve of her marriage. The greater part of the padres were so immoral that instead of fulfilling the proper designs of their office, as ministers of religion, they perverted their opportunities of privacy to instill into the minds of young females ideas which they ought never to learn." Senhor Seixas said, that his children were brought up to confess annually, after they were seven years old, for which purpose he sent them to a confidential priest. "Ah!" said the Colonel, "you are a fortunate man if you have found a confidential priest!" Senhor Seixas "thought that all persons ought to follow implicitly the religion of their forefathers. It was on this principle that he adhered to various practices

upon which he had thoughts of his own." I reminded him that on the same principle Jews and pagans must for ever continue in their rejection of Christianity. Here was a good opportunity to make some special inquiries respecting the Italian Capuchins of Bahia. Senhor Seixas assured me that they were apostolic men, who had done marvels in civilizing the people of the reconcave. Among other glorious deeds they had distributed several thousand brass medals, commemorating a recent miraculous appearance of Nossa Senhora, the Virgin Mary, to a certain nun. These medals had of themselves wrought miracles in repeated instances, such as healing the sick and converting infidels. I asked, "Have you confidence in these medals yourself?" "The fullest," he replied. "I carry one with me constantly; I put it under my pillow at night, and kiss it every morning. Moreover, I am carrying some of them home, as the choicest of presents for my family." To settle my doubts at once, he added, "My brother, the archbishop, is no fanatic, but on the contrary a very learned man; yet he has so much confidence in this marvelous medal, that he wears it upon his neck, close to his cross; and the bishop of Pará does the same." I intimated that an experiment of its virtues would be much more satisfactory to me than even episcopal authority. He then promised to give me one, in the expectation that it would work another miracle, and "cause me to abjure my religion, and be baptized as a Roman Catholic." I begged him not to forget his promise but at the same time deprecated the renunciation of my religion, unless he wished me to abjure Christianity itself. I will

inform the reader that the medal was duly presented and received. It has, moreover, been carefully preserved, but it has not been worn on the neck, or kissed. For this or some other reason, it has never been known, up to the present time, to perform any miracle whatever.

CHAPTER VI.

Departure from Maceió.—Republic of the Palmares.—Appearance of Pernambuco and Olinda.—Statistics of the former.—Tall Houses.—View from the Observatory.—The Reef.—District of San Pedro.—The Bridge.—Its Shrines.—San Antonio.—Boa Vista.—Other Suburbs.—The Festas.

It was about ten in the morning of a brilliant day, when we weighed anchor in the harbor of Maceió, and resumed our voyage to the north. We kept the shore in view all day. The coast is low, and presents a great uniformity of appearance, being covered with low dense forests. There are several ports of some importance on the coast of Alagoas. Porto das Pedras, Porto Calvo, and Barra Grande, deserve mention.

In the years 1832-3, this territory was the seat of a protracted war. It originated in the province of Pernambuco, and extended itself to that of Alagoas. It was a civil rebellion, having for its ostensible object the restoration of Don Pedro I. after his abdication, and is generally known as the *guerra dos Cabanos*. The same region is still more noted as having been the theatre of repeated and bloody contests during the Dutch wars, and also as the locality of the famed republic of the Palmares. Concerning the singular community thus designated, I have consulted various Brazilian authors, but none of them gives a more comprehensive and satisfactory account of it than does Mr. Southey. From him, principally, I abridge the following:

In the interior, about sixty miles from Porto Calvo, was a place to which numbers of negroes, that had succeeded in escaping from slavery, had resorted from an early day in the history of Brazil. The interior of the country was then scarcely inhabited at all, and it is conjectured that the fugitive Africans made choice of this spot from the resemblance of its scenery to that of their native land. Of the myriads of slaves who had been imported into Brazil, many had, in process of time, found shelter here. Here they multiplied, and their numbers were continually increased by new desertions. They lived in villages, which they called *mocambas*. The largest of these was computed to contain six thousand inhabitants. It consisted of three streets, each being a half hour's walk in length. The huts were contiguous, and had each its garden behind. The forests supplied them with fruit and game. They were, however, a provident and industrious people, and cultivated the land, so that at all times they abounded with food. Twice in the year they gathered in their maize, and celebrated both harvests with a week's festivity. Some appearance of Christianity was kept up amongst them—a religion which they had received in so corrupt a form that it was scarcely possible for them, ignorant as they were, to make it more unlike its divine original. They had their forms of justice as well as of religion.

Every evening it was their custom, in each village, to call over the muster-roll, and see if any of the people were missing; that done, they began their dance, and continued it till midnight. This occasioned a singular deviation from the ordinary habits of natural life; for, in consequence of retiring thus late to rest,

they slept till nine or ten in the forenoon. The tract of woodland which they inhabited had two material disadvantages. It was liable to want water in the dry season, and it was not far enough in the interior. For a time, however, this nearness to the Portuguese settlements was attended with little danger. It facilitated the escape of their brethren, and allowed of that incessant predatory warfare which seems to constitute the highest enjoyment of man in a semi-barbarous state.

Sometimes the colonists attacked them, waylaid them on their watering parties, and destroyed their fields. They, on their part, carried destruction among the back settlements, and inflicted more injury than they endured. Their own district was a labyrinth with which none but themselves were well acquainted; while the fugitives who continually joined them served them as guides, and gave information where they might best direct their incursions. The war which they waged was merciless, except towards those of their own color. With such it was their avowed practice to receive all who fled to them, upon equal terms, but to retain all as slaves whom they made prisoners. Thus, during the course of more than threescore years, they acquired strength and audacity. Not being attacked themselves by the Portuguese, they acted on the offensive. They infested the districts of Porto Calvo, of Alagoas, and Penedo,—and even places nearer the seat of government were not secure from their incursions. Their numbers were continually increased by slaves who sought for freedom, and men of color who fled from justice. A community which was thus recruited needed a proportionate supply of

women; and, like the first Romans, these negroes had no other means of obtaining them than by force. Wherever they made an inroad they carried off the negresses and mulattoes; and the Portuguese were compelled to pay a ransom for their wives and daughters, in arms, money, or whatever else the enemy demanded. The only account which exists of their short, but memorable history, comes from the people who exterminated them, but it renders them full justice, and will not be perused without some feeling of respect for their character, and compassion for their fate. They were under the government of an elective chief, who was chosen for his justice as well as his valor, and held the office for life. All men of experience and good repute had access to him as counselors. He was obeyed with perfect loyalty, and it is said that no conspiracies or struggles for power had ever been known among them. Perhaps a feeling of religion contributed to this obedience; for Zombi, the title whereby he was called, is the name for the Deity in the Angola tongue. They retained the use of the cross; some half-remembered prayers, and a few ceremonies which they had mingled with superstitions of their own, either what they preserved of their African idolatry, or had invented in their present state of freedom.

They had their officers and magistrates. Robbery, adultery, and murder, were punished uniformly with death. The slave who, having joined them, was detected in attempting to desert, underwent the same penalty. Those whom they captured were considered as slaves, and were treated with less severity if they endeavored to escape. The chief persons of both

sexes attired themselves in the spoils of the Portuguese; and indeed, a regular trade was carried on with some of the Pernambucans, who, for the purpose of enriching themselves, supplied them in defiance of the law, with arms, ammunition, and European commodities of every kind, in exchange for the produce which they raised, and the gold, silver, and money which they acquired in their incursions. Slaves were the agents in this forbidden and criminal traffic.

A double palisade of the hardest wood which the forests of Brazil produce, enclosed within a circuit of four or five miles a population of more than twenty thousand persons. The fortification was strengthened by many bulwarks. It had only three gates: these were placed at equal distances from each other; each had its platform of defence, and was at all times under the charge of one of their best officers. The palace of Zombi was spacious, and not without a kind of rude magnificence. The houses of individuals were, after their fashion, commodious and splendid. There was a lake within the circuit abounding with fish; and there were also running streams, but the water seems to have been brackish or salt, for the inhabitants sunk wells, or rather those shallow pits called *cacimbas*, which name implies that it was only rendered potable by filtration. There was also a high rock within the enclosure, which served them for a watch-post, and from whence some of the Pernambucan towns and settlements were visible in the distance. Porto Calvo was the nearest.

The place was called Palmares, from the number of cocoa groves which they had planted round about. Besides this, their chief city, they had smaller settle-

ments. Chosen men were stationed in the several *mocambas* for the defence of the plantations. Their weapons were of all kinds, and they were equally skilled in using the bow and arrow, the spear, or the sword and firelock.

After suffering long and sorely from the depredations of these republicans, the Portuguese, in 1695, resolved to exterminate them. For this purpose they raised an army of not less than ten thousand men, and encamped before the negro fortifications. They were provided with ladders, and attempted to enter the place by escalade. Arrows, boiling water, firearms, and firebrands, were employed in its defence, and the assailants were repulsed with considerable loss. Many days had not elapsed before the powder of the negroes was exhausted. They had not apprehended so serious an attack, nor, if the whole danger had been foreseen, could they by their contraband trade have procured a supply in any degree equal to the emergency. On the other hand, the Portuguese had come without artillery, and their attempts to hew down the gates and cut a way through the palisade were always successfully resisted. Considerable loss was sustained in their attacks; they accordingly dispatched messengers to the governor soliciting a reinforcement, and saying that without cannon it would be impossible to enter the place.

It was now a trial of endurance between the two parties. The negroes began to feel a want of missile weapons, and of provisions also; but the Portuguese were at the same time upon short allowance, and the negroes were daily in hope that in their impatience of disease and hunger, they would break up the siege.

Cruelly was this hope disappointed when from the rock which served them for a watchtower, they beheld large convoys of cattle, and laden horses and carts, advancing to the relief of their enemies:

At this sight they lost their only remaining hope. It seems that famine had now in a great degree deprived them of their strength; for, when the Portuguese, encouraged by this arrival, and by the small succor which joined them at the same time, renewed their attempt to force an entrance with the axe, little resistance was opposed. The three gates were hewn down, and the Zombi and the most resolute of his followers retired to the summit of the rock, and preferring death to slavery, threw themselves from the precipice—men worthy of a better fate for their courage and their cause.

In its consequences to the vanquished, this victory resembled the inhuman wars of antiquity. The survivors of all ages, and of either sex, were brought away as slaves. A fifth of the men were selected for the crown, the rest were divided among the captors as their booty, and all who were thought likely to fly, or capable of vindicating their freedom, were transported to distant parts of Brazil, or to Portugal. The women and children remained in Pernambuco, being thus separated for ever, the one class from their husbands, the other from their fathers.

At half past two o'clock the next morning after our departure from Maceió, we made the light-house of Pernambuco. As we neared the town, lights on shore became visible. We came to anchor outside the reef, and at daylight a pilot came off and took us into the harbor.

The appearance of Pernambuco when seen from the water is peculiar; its site is flat, and but little elevated above the level of the sea. The white buildings erected on the praya, seem to rise from the very ocean's brink; at the same time they lift their heads so high as to prevent an extended view of the town. Inseparable from this view of Pernambuco is that of Olinda, located upon a bold and picturesque hill two miles north. It was the natural appearance of that hill which called forth from Duarte Coelho, the first donatary, as he arrived on the coast in 1530, the enthusiastic exclamation, "*O linda situação para se fundar uma villa!*" "O beautiful site for a town!" A town was accordingly founded upon the spot, and the exclamation of the donatary was immortalized by being used, in part, to furnish it a name.

Olinda continued the capital of the province for about two hundred years. Although for beauty its situation could not be excelled, yet its location was not favorable for commerce, being too far from the recife or reef, which forms the only harbor in the vicinity. A town gradually grew up near the recife, by which name it was called. For its inhabitants the magnates of Olinda cherished the most sovereign contempt, calling them *mascates* or pedlers. Nevertheless, interest at length gained an ascendancy over both romance and aristocracy. The city of the reef became the capital; and Olinda, although still proud of her situation and her early greatness, has degenerated into the insignificance of a suburb to her rival.

Pernambuco is situated in $8^{\circ} 6'$ S. latitude, and $35^{\circ} 1'$ W. longitude. It contains at the present time about sixty thousand inhabitants, among whom are enumerated one hundred and sixty French, one hundred



PERNAMBUCO.

PERNAMBUCO.

17

and twenty-five English, and three hundred Germans, including a party of two hundred German laborers, who arrived during my visit, under contract for the service of the provincial government. Of North Americans, the number resident in Pernambuco seldom exceeds a dozen.

This city is divided into three parishes or districts, called severally S. Pedro de Gonsalves or Recife, S. Antonio, and Boa Vista. It contains within its whole extent seventeen churches and chapels, besides the recently erected British chapel; two monasteries, three recolhimentos, six hospitals, public and private, a theatre, a government palace, custom-house, prison, marine and military arsenals, and three suits of barracks for troops. Its institutions for public instruction are a lyceum, two Latin and seven primary schools. It has three printing presses, publishing two daily newspapers and three other periodicals, besides occasional volumes of books. Its streets are paved in part, and illuminated by three hundred and sixty lamps. Four fortresses for the defence of the city were erected in olden time—the Picáo, on the extremity of the reef; the Brum and the Buracco, on the sandy shore towards Olinda; and Cinco Pontas, or the Pentagon, on the southern front of the city.

This city is still frequently denominated the Recife, although it is chiefly known abroad by the more euphonious name of Pernambuco, derived from the province of which it is the capital. It ranks as the third city in Brazil.

Immediately after the S. Sebastian came to her moorings I went on shore, and called upon Joseph Ray, Esq., consul of the United States, who not only

received me in the most cordial manner, but generously insisted upon my making his house my home; and a most hospitable home I found it during a sojourn of nearly two months in that city.

Many of the houses of Pernambuco are built in a style unknown in other parts of Brazil. That occupied by Mr. Ray, stood fronting the water side. Its description may serve as a specimen of the style referred to. It was six stories high. The first or ground floor was denominated the armazem, and was occupied by male servants at night; the second furnished apartments for the counting-room, consulate, &c.; the third and fourth for parlors and lodging rooms; the fifth for dining rooms, and the sixth for a kitchen. Readers of domestic habits, will perceive that one special advantage of having a kitchen located in the attic, arises from the upward tendency of the smoke and effluvia universally produced by culinary operations. A disadvantage, however, inseparable from the arrangement, is the necessity of conveying various heavy articles up so many flights of stairs. Water might be mentioned for example, which, in the absence of all mechanical contrivances for such an object, was carried up on the heads of negroes. Any one will perceive that the liability of mistake, in endeavoring to preserve the equilibrium of each vessel of water thus transported, exposed the lower portion of the house to the danger of a flood. Surmounting the sixth story, and constituting in one sense the seventh, was a splendid observatory, glazed above and on all sides.

The prospect from this observatory was extended and interesting in the extreme. It was just such a place as the stranger should always seek in order to

receive correct impressions of the locality and environs of the city. His gaze from such an elevation will not fail to rest with interest upon the broad bay of Pernambuco, stretching with a moderate, but regular incurvation of the coast, between the promontory of Olinda and Cape St. Augustine, thirty miles below. This bay is generally adorned with a great number of jangadas, which, with their broad latine sails, make no mean appearance. Besides the commerce of the port itself, vessels often appear in the offing bound on distant voyages, both north and south. No port is more easy of access. A vessel bound to either the Indian or the Pacific Ocean, or on her passage homeward to either the United States or Europe, may, with but a slight deviation from her best course, put into Pernambuco. She may come to an anchor in the Lameirão or outer harbor, and hold communication with the shore, either to obtain advices or refreshments, and resume her voyage at pleasure, without becoming subject to port charges. This is very convenient for whaling ships and south sea traders, which accordingly make this port a great rendezvous. In order to discharge or receive cargo, they are required to come within the reef, and to conform to usual port regulations.

Men of war seldom remain long here. None of large draught can pass the bar, and those that can are required, probably in view of the danger of accidents when so close to the city, to deposit their powder at the fort. Few naval commanders are willing to yield to such a requirement, while, at the same time, their berth in the Lameirão cannot be relied on for either quietness or safety. The powerful winds, and heavy

roll of the sea, are frequently sufficient to part the strongest cables. These are sufficient reasons why Pernambuco is not a favorite naval station either for Brazil or foreign nations. The commercial shipping is under full view from the observatory, yet it is too near at hand, and too densely crowded together, to make an imposing appearance.

Olinda, seen from this distance, must attract the attention and the admiration of every one. Of this city, set upon a hill, one is at a loss whether to admire most the whitened houses and massive temples, or the luxuriant foliage interspersed amongst them, and in which those edifices on the hill-side seem to be partially buried. From this point a line of highlands sweeps inward with a tolerably regular arc, terminating at Cape St. Augustine, and forming a semilunar recon-cave, analogous to that of Bahia. The entire summit of these highlands is crowned with green forests and foliage. Indeed, from the outermost range of vision to the very precincts of the city, throughout the extended plain, circumscribed by five-sixths of the imagined arc, scarcely an opening appears to the eye, although in fact the country overlooked is populous and cultivated. Numbers of buildings also, within the suburbs of the city, are overtowered, and wholly or partially hid by lofty palms, mangueiras, cajueiros, and other trees. The interval between Recife and Olinda is in striking contrast to this appearance. It is a perfectly barren bank of sand, a narrow beach, upon one side of which the ocean breaks, while, on the other side, only a few rods distant and nearly parallel, runs a branch of the Beberibe river. This stream is navigable to boats as far as Olinda, and forms the prin-

cipal channel of communication with that place, although the beach may be considered a species of turnpike.

At a distance, varying from one-fourth to half a mile from the shore, runs the bank of rocks already mentioned as extending along the greater portion of the northern coast of Brazil. Its top is scarcely visible at high tide, being covered with the surf, which dashes over it in sheets of foam. At low water it is left dry, and stands like an artificial wall, with a surface sufficiently even to form a beautiful promenade in the very midst of the sea. This natural parapet is approached by the aid of boats. It is found to be from two to five rods in thickness. Its edges are a little worn and fractured, but both its sides are perpendicular to a great depth. The rock, in its external appearance, is of a dark brown color. When broken, it is found to be composed of a very hard species of sandstone of a yellow complexion, in which numerous bivalves are embedded in a state of complete preservation. Various species of small sea-shells may be collected in the water-worn cavities of the surface. At several points deep winding fissures extend through a portion of the reef, but in general its appearance is quite regular, much more so doubtless than any artificial wall could be after hundreds of years' exposure to the wearing of the ocean waves. The abrupt opening in this reef, by which an entrance is offered to vessels, is scarcely less remarkable than the protection which is secured to them when once behind this rocky bulwark.

Opposite the northern extremity of the city, as though a breach had been artificially cut, the rock opens, leaving a passage of sufficient depth and width

to admit ships of sixteen feet draught, at high water. Great skill is requisite, however, to conduct them safely in; for no sooner have they passed the reef than it becomes necessary to tack ship, and keep close under the lee of the rock, in order to avoid the danger of running aground.

Close to this opening, and on the extremity of the reef, stands the fort, built at an early day by the Dutch. Its foundations were admirably laid, being composed of long blocks of stone imported from Europe, hewed square. They were laid lengthwise to the sea, and then bound together by heavy bands of iron. A wall of the same nature extends from the base of the fortification to the body of the reef. This wall appears to have become perfectly solidified, and in fact augmented by a slight crust of accumulating petrification. This circumstance corroborates the idea that the rock, on the whole, may be increasing, like the coral reefs of the South Sea Islands.

In treading on a spot like this, the imagination knows no bounds. The mind naturally reverts to the walls of ancient and once powerful cities, now fallen and mingled with the dust. Man made them—and, like himself, they have turned back to the dust from which they were taken. Yet here is a wall made without hands, against which the mighty swell of the Atlantic has been breaking for centuries, and yet the rock has grown rather than diminished. Under the protection of such a bound, which the Almighty hath set, man may take shelter and secure an asylum from the tempest. This reef, moreover, furnishes a sure foundation on which human art may enlarge almost without limit. Perhaps the day will come when it shall

be surmounted by a line of warehouses, if not of palaces!

The district of S. Pedro, frequently called that of the Recife, is not large. Its buildings are most of them ancient in their appearance; they exhibit the old Dutch style of architecture, and many of them retain their latticed balconies, or *gelouzias*. These *gelouzias* were common at Rio de Janeiro at the period of Don John's arrival. But that monarch, dreading the use that might be made of them, as places of concealment for assassins, ordered them to be pulled down, and they are now rarely seen in the metropolis.

The principal street of the Recife is Rua da Cruz. At its northern extremity, towards the arsenal da Marinha, it is wide, and imposing in its aspect. Towards the other end, although flanked by high houses, it becomes very narrow, like most of the other streets by which it is intersected. A single bridge connects this portion of the city with S. Antonio, the middle district. This bridge across the Beberibe is more modern than the one described by former travelers as having a row of shops on either side. That having been broken down in the revolution of 1824, was rebuilt in a different style. It has no covering, but is flanked on either side, and in the middle, by rows of seats, which furnish a favorite resting-place to throngs of persons who walk out of evenings to enjoy cool air and refreshing breezes. On the side towards the sea vessels anchor near by, though they do not pass above this bridge. At either end stands an archway, built of brick. These arches are disconnected with the bridge, although they span the street leading to and from it. The principal object of their construction seems to

have been to furnish a prominent location for certain shrines and images. These arches survived the destruction of the old bridge, doubtless on account of the religious purposes to which they are devoted. That on the side of the Recife is called the Capellinha of Nossa Senhora. It is entered by a staircase on the right, and has a sacristia (vestry) and mass-room. All who pass underneath may see, through a large window, a gaily ornamented altar, surmounted by the principal image, at the same time reading, in large letters,

ELECTA UT SOL.

PULCHRA UT LUA.

ANNO,

1785.

The passage beneath is narrow, even for a single carriage—yet it is occupied throughout the day with numerous negresses, exposing their *tableiras* of doces for sale, and frequently at night with persons stretched out to sleep.

The arch on the opposite side of the river also supports a shrine, and exhibits images, but it is of smaller dimensions, and is only accessible by means of a ladder. Candles are seen blazing before these images every night. The columns of the arch last referred to are loaded with inscriptions; but such was the perishing nature of the stone upon which they were carved, and such the Vandal style in which the letters had been indiscriminately smeared with paint, that the only sentence plainly legible was—

Domine salvum fac Regem nostrum.

The other inscriptions, being in smaller characters, would hardly be noticed to exist without a special scrutiny in search of them.

S. Antonio is the finest part of Pernambuco, when considered as a city. It contains the palace and military

arsenal, in front of which a wall has recently been extended along the river's bank. Just above the water's edge has been placed a row of green painted seats, for the accommodation of the public. These are inviting, mornings and evenings, although in the absence of shade trees the rays of the sun, pouring upon the turfless sand, render the heat intolerable throughout the day.

The principal streets of this section of the city, together with an open square used as a market-place, are spacious and elegant. The bridge crossing the other river is longer and more expensive than the one just described, although the depth of the stream beneath is not so great. On the southern or south-western bank of this river stands the British chapel, in a very suitable and convenient location. That edifice is built in modern style. It is generally well attended by the English residents, on Sabbath days, both morning and evening. Boa Vista is very extensive, and is chiefly occupied by residences and country seats. A few large buildings stand near the river, and, like most of those in the other sections of the town, are devoted in part to commercial purposes. Beyond these, the houses are generally low, but large upon the ground, and surrounded by gardens, here denominated *sitios*. The streets are unpaved, and unhappily suffered to remain in a most wretched condition.

Notwithstanding the beauties of nature, and the motives to cleanliness in such a climate, yet some of the streets and lanes in these suburbs will even rival the lower town of Bahia for filth and nausea. The roads too are shocking, on account of pools of standing water, which, during the rainy season, do not allow

the pedestrian to pass, unless by fording. Even the rider on horseback may often thank his stars for the chance of escaping to a half-drowned side-walk, to seek safety for his animal, and to avoid the exposure of his dress and person. This state of things is entirely owing to a censurable neglect and want of enterprise; as the soil is sandy and there exists every facility for preserving dry roads.

The suburbs of Pernambuco, in this direction, are varied in scenery and exceedingly pleasant, notwithstanding such neglect of the streets. Every particular section has a distinct name, and some special beauties to commend it to the admiration of its inhabitants. As I cannot here enter into detail, I must content myself with the bare enumeration of those places associated in my own mind with the most pleasant recollections.

Passing through Boa Vista, towards the right, you may visit Mondego, Solidade, Manguinho, Ponte de Uchoa, and beyond this, passing up the river's bank a league and a half, the country village of Beberibe. Manguinho was the residence of Rev. Mr. Austin, pastor of the English congregation, in the society of whom, together with his interesting family, I spent many pleasant hours. I rode one morning, in his company, to the village just mentioned, which was a place of considerable importance in the time of the Dutch wars. The road was sandy, but part of the way well shaded. We found the ancient houses of the place much dilapidated, and but few people were seen. We had some conversation with the magistrate of the village, and presented him with a quantity of tracts. Monteiro and Poço da Panella were the names of other places we visited in that direction.

Another morning we proceeded across the Magdalena bridge, in the direction of Varzêa. After having pursued, for a league or more, a fine new road which exhibited on either hand splendid fields of sugar-cane, and a fine open view of the country, we diverged to the right by a private road, and after visiting the Engenho da Torre, crossed the river at the Ponte de Uchoa. As there was no bridge we crossed the stream in a canoe, leading our horses by the reins, to wade or swim as the depth might require.

The hedges in the environs of Pernambuco are similar to those at Rio, although generally more rank in growth. Many of the houses exhibit an expensive, and at the same time tasteful, style of construction. I was pointed to one, in the veranda of which was arranged a collection of statues. The owner being a wealthy and notorious slave-dealer, some wag, a few years since, thinking either to oblige or to vex him, crept in by night and supplied him with a cargo of new negroes, by painting all the marble faces black.

Magdalena, on the left of Boa Vista, is another favorite section of the town. An excellent stone bridge across the river leads into it. The following distich, cut in a stone column at one end, informs the foot traveler that he may cross free, although it by no means speaks to either horses or carriages.

Do Augusto, o poderoso braço
Te franquea um livre passo.

In this part of the city the president of the province, at present the Baron of Boa Vista, had his residence, and several fine dwellings were in the process of erection.

This region has a very tasteful appearance, and according to the praises bestowed on it by a Brazilian friend in whose company I first passed through it, is excessively enchanting during the holidays. Holidays, according to the ideas of many Brazilians, are those to which all other days are subsidiary. It is *pelo tempo das festas* that nature reserves her choicest fruits and her most splendid flowers. The most glowing anticipations of both old and young center in the festas. To them the income of great and small is freely devoted. The rich squander their abundance, and the poor sometimes sell their last slave, which is here regarded as the most indispensable of all possessions, to purchase gala dresses, ornaments, and sweetmeats for the festas. Although festas occur frequently during the whole year, yet the Christmas holidays especially must be given up to pleasure, and in connection with them industry abandoned for a series of weeks. To Brazilians it seems as providential that this period occurs in the season of extreme heat, as it doubtless does to many in the northern hemisphere, that the same period finds them with short days, snug fires, and fine sleighing. There, on the contrary, every thing in nature seems to invite to relaxation and indulgence. The people eagerly embrace the opportunity, and saunter abroad on walks, excursions, and country visits.

CHAPTER VII.

Excursion to Suasúna.—Original Boundaries of the Province.—Early History.—Dutch Wars.—Revolution of 1817—of 1824.—Manoel Carvalho.—Confederation of the Equator.—Recent quiet and prosperity.—The 7th of September.

IT was my good fortune to bear letters of introduction to some distinguished citizens of Pernambuco, one of whom was Senhor Francisco de Paula Cavalcanti d'Albuquerque, ex-president of the province and ex-minister of the imperial government. The town residence of this gentleman was a princely sitio on the outskirts of Boa Vista. The buildings of Pombal, as this sitio is denominated, are of great extent, antique in their appearance, and being overlooked by a tower, remind one of the style of the old feudal castles of Europe.

On calling at Pombal, I was informed that the ex-president was spending some time at his country-seat, the Engenho de Suasúna, about four leagues distant. A friend offered to accompany me thither. Accordingly a fine day was selected for the ride on horseback.

We entered the country by passing out of San Antonio, leaving Boa Vista on the right. A fine atterrado, or cast-up road, has recently been constructed in that direction. It runs for some distance nearly parallel with the sea-shore, and on the left commands a most splendid view of the Ilha das Nogueiras, or, as the English have it, Cocoa-nut Island. The first povoação (village) is at the Affogados bridge, leading across a wide stream called the Tegipio. It was impossible

On the right wing of the mansion were the saw-mill, sugar-mill, and distillery. The machinery of the two former was moved by water. On the left were quarters for slaves, a blacksmith's shop, carpenter's shop, and barns.

As our arrangements had been to return the same day, we were gratified to learn that his excellency would accompany us. He led us by a private road through his own and neighboring plantations, along which, some of the way, stalks of the mandioca and sugar-cane towered proudly over our heads. As we had to ford several streams, the outriders of his excellency rendered great service to us and to him by preceding us, to try the depth of the water. This ride was rendered doubly interesting by the agreeable society of Senhor Cavalcanti, and by the lovely character of the scenery through which we passed.

The original captaincy of Pernambuco reached to the river S. Francisco on the south, and extended farther in every direction than does the present province. The history of this section of Brazil is one of varied incident. As early as 1530, the French established themselves on the coast, and commenced trading with the Indians. They were expelled by Duarte Coelho, who was constituted donatary of Pernambuco, as a reward for distinguished services in India. The aboriginal inhabitants were, for many years, a great scourge to the European settlers.

In 1595, the Recife was piratically captured and sacked by James Lancaster, commander of three English vessels, fitted out with no better motives, though with more discretion, than the expedition of Cavendish, whose disastrous termination has been already noticed.

The year 1629 witnessed the commencement of the Dutch wars on the Brazilian coast. To a narration of the events connected with these struggles for the future possession of the country, Mr. Southey devotes about three hundred and fifty quarto pages. I shall be obliged to condense the present notice of them into a less number of lines. The original attack, on the part of the Dutch, grew out of purely mercenary motives. It was planned and executed under the auspices of the celebrated West India Company. Proving successful at first, the Hollanders did not content themselves with plundering the inhabitants, but determined to make the very soil their own. Their inroads were manfully resisted by the Portuguese, and the war, at different times, extended along the whole coast from Bahia to Maranham.

In 1636, Mauritz, Count of Nassau, was sent out to take command of the troops, and to govern the new empire. Under his direction active measures were set on foot; forts, cities, and palaces were built, and the country was explored in search of mines. Agriculture was undertaken with a strong hand, and it is easy to imagine what changes would have been introduced into those fertile regions by the industrious Hollanders, had not the fate of war decided against them. In the low grounds, the marshes and the streams that surround the city of Pernambuco, they would have especially gloried.

But the Portuguese and Brazilians, under their distinguished leaders, Camarão,* Henrique Diaz, Souto, and João Fernandes Vicyra, kept up such incessant and effectual attacks upon their settlements, as to

* Felipe Camarão was an Indian, and Henrique Diaz was a negro.

cause them ever and anon to rally their forces with the revengeful determination of exterminating the enemy. But the enemy was either not to be found, or he was lying in ambush to do them a greater injury than could possibly be effected while they remained in their forts and camps. Finally, at the end of twenty-four years' unceasing warfare, the Dutch found themselves less able to maintain their position than when they first gained it. The decisive battle of the Guararapés, a narrow pass in a range of hills about four leagues south of the Recife, went fearfully against them, and early in the year 1654 they capitulated, and retired from the country.

The Portuguese having again assumed the government, the history of Pernambuco remained, for a long period, identified with that of the country at large. The jealousies, intrigues, and contentions that grew out of the rivalry between the patricians of Olinda and the plebians of the Recife, which raged about the year 1710, hardly deserve to be noticed as an exception.

After a period of tranquillity extending through an hundred and fifty years, in which Brazil seemed not to dream of an emancipation from colonial dependence, it was at Pernambuco that the first struggle for freedom was made. It was a poorly organized and an ill-fated scheme, and has received but little attention from either Brazilian or foreign writers; yet, doubtless, it deserves to be regarded as the precursor of the revolution of independence, which took place a few years after. As early as 1814, the old order of things began to be disturbed. The rights of nations were discussed in the masonic lodges. Brazilian dinners

were given, from which the flour and wines of Europe were excluded. The mandioca, with other productions and fruits of the country, were served up with ostentation, and toasts were given defying the tyranny of kings, and menacing the European Portuguese. In 1817, trouble was anticipated from these movements by some who reported them to the governor as seditious. That officer manifested but little energy or courage in preventing an outbreak.

Finally, on the 5th of March, he called a council, in which it was resolved to arrest seventy persons supposed to be conspirators. The third person arrested, an officer in the army, plunged his sword to the heart of the general who had ordered his imprisonment. This first act of bloodshed was the signal for revolution. The military rushed to arms in favor of the conspirators, and in a short time had possession of S. Antonio. The governor took refuge in the fortress of Brum, and ordered the bridge to be cut down for the preservation of Recife. This was prevented, and soon that portion of the city was in the hands of the revolutionists. Their watch word was "Viva a patria, mata os marinheiros,"—"Hurrah for the country, but kill the sailors," meaning the Portuguese. Notwithstanding this bloody motto, their standard was the white flag. Under the temporary success which crowned their efforts, the governor was summoned to surrender, and, after yielding to a humiliating capitulation, was immediately sent off to Rio de Janeiro. A provisional government of five persons was now organized, at the head of which was a learned ecclesiastic named Joam Ribeiro. This government issued various proclamations, which called upon the people to shake off the

yoke of a corrupt and expensive court, where every thing was done for the advantage of favorites, and nothing for the good of the nation. An administration more national, and less expensive, was promised. The ancient formula of speech was proscribed as savoring of servility. The significant *vós*, (you,) was to be adopted instead of the formal *vossa mercé*, (your goodness.) Patriota should also take the place of Senhor.

The armorial bearings of Portugal appeared no more as official ornaments, and the portraits of kings were no longer exhibited for the veneration of the people. A press was now, for the first time, procured for the province. In the course of a month things began to appear settled and prosperous. Alagoas, then a district of Pernambuco, Parahiba, and Rio Grande do Norte, were added to the coalition, and it was anticipated that Ceará, Maranhão, and possibly Bahia, would also join it.

But the event soon disappointed these sanguine expectations. Provisions and arms were in demand, but before they could be procured the Count dos Arcos, governor of Bahia, organized a battalion of troops to attack Pernambuco by land, and the government sent an armament to invest the port by sea. Thus, before the end of May, this revolution was suppressed, without any great loss of life. Two of the leaders having been captured were publicly executed, and the unfortunate abbot Ribeiro, committed suicide. To the eternal disgrace of the Portuguese, the bloody head of this man was paraded through the streets on the end of a pike.

Seven years afterwards the declaration of Brazilian

independence, under Don Pedro, found an immediate and cordial response at Pernambuco. The Portuguese were expelled without any aid from abroad, and the constitutional government was immediately established and administered with success. This circumstance gave fresh encouragement to the independent spirit which the Pernambucans had proudly cherished since the days when their ancestors vanquished the Dutch. They soon became dissatisfied with the policy of Don Pedro, and it was declared in their public prints, that they might as well have remained a colony of Portugal as to become a colony of Rio de Janeiro.

At this juncture a plan was set on foot for the formation of a new republic in the northern part of Brazil. At the head of an association formed for this object was Manoel Carvalho Paes de Andrada, the elected president of the province. He was a young man of winning manners, an ardent temperament, and of considerable popularity. His democratic principles being known, he was suspected by the royalist administration, and accordingly a new president, nominated by the Emperor, was sent up from the metropolis to take his place. But the inhabitants of Pernambuco, convened in general assembly, thrice refused to acknowledge any authority save that of the person whom they had elected.

The port was consequently blockaded for three months, but with little effect. On the 20th of March, 1824, Carvalho was unexpectedly arrested, through the defection of two of his officers. The garrison of Fort de Brum, where he was conveyed a prisoner, revolted in his favor. All the troops, with the exception of those implicated in his arrest, also declared in behalf of the

popular cause; and, before many hours had elapsed, Carvalho was again reinstated in the presidency, and the refractory battalion sent off to Barra Grande, a small port in the province of Alagoas. The blockade was now withdrawn for a time.

Carvalho's administration now for a time seemed to be an integral portion of the imperial government. Meanwhile it proceeded to engage a small naval force, and was only waiting a favorable moment for the more complete execution of its treacherous plans. About this juncture an imperial manifesto was received, stating that a squadron was now fitting out in the Tagus, for the invasion of Brazil; and that, as the Emperor was incompetent to protect the whole coast, the Pernambucans would, for a time, be required to rely upon themselves for means of defence.

This occasion was deemed, by Carvalho and his partisans, a fit one for carrying the projected revolution into effect. Proclamations were accordingly issued by the president on the 2d of July, denouncing Don Pedro as a traitor, whose intention it was to abandon Brazil to the Portuguese, at the same time calling on the various provinces of the north, to disclaim the authority of the imperial government, and to combine in an alliance to be entitled the "Confederation of the Equator." The troops were also placed under arms, and all necessary measures were taken for the defence of the city. A large number of the inhabitants of Parahiba, Rio Grande do Norte, and Ceará, subsequently declared in favor of the same cause, but the movement was less unanimous than had been anticipated.

Misled by the enthusiasm existing in the city of

Pernambuco, the conspirators had expected that the whole country would rise in arms at their call. But the pacific inhabitants of the interior were too indifferent to such schemes, and too much in the habit of implicit obedience, to be at all ripe for the project.

Barretto, afterwards created Marquis de Recife, the proprietor of an extensive territory near Cape St. Augustine, took up arms in the cause of the Emperor; while the troops who had before arrested Carvalho, as well as a number of partisans, rallied round his standard. Here Carvalho besieged them by land, and at the same time with a small naval force blockaded them by sea, but without any decided results.

Intelligence of these proceedings having reached Rio de Janeiro, measures were taken to arrest them. The right of "habeas corpus," conceded by the constitution, was suspended throughout Pernambuco. Another president was appointed—a native of the province. A squadron was fitted out under Lord Cochrane, carrying a division of twelve hundred men, under General Francisco de Lima. The soldiers were landed at Maceió, with the design of co-operating with the troops of Barretto, while his lordship proceeded to blockade the city. This individual, who had so repeatedly distinguished himself by boldness and energy in war, now resorted to the milder measures of diplomacy. He issued repeated proclamations, stating his persuasion that the dissensions now agitating Pernambuco had their origin in erroneous impressions regarding the events which had taken place in Rio de Janeiro, and he volunteered to act as a mediator between the insurgents and the Emperor. He recalled to their attention the distracted state of the Spanish republics

throughout South America, and he finally threatened to increase the rigor of the blockade; to destroy their shipping, and by sinking vessels in the mouth of the harbor, to block up all entrance into the port, unless the integrity of the empire were again acknowledged within eight days from the date of his first proclamation. This threat failing entirely of its object, Lord Cochrane availed himself of the services of Mrs. Graham, known as authoress of the "Journal of a Voyage to Brazil," who happened to arrive opportunely as a passenger in the English packet from Falmouth. This lady accepted the office of endeavoring to arrange an interview between Cochrane and Carvalho on board a French brig of war. Failing in this, she was next entrusted with terms of peace; but all in vain. Carvalho replied to the overtures by offering the admiral four hundred thousand milreis in case he would abandon the imperial cause, and come over to the republicans. It was now time for an indignant refusal, and all further negotiations were broken off.

A schooner was fitted out to bombard the city, and the inhabitants of the Recife began to withdraw to the interior with their slaves and movable property. The schooner commenced throwing her shells about midnight, on the 28th of August, but with so little effect that she was soon withdrawn. Larger vessels dared not approach too near the shore or the reef. About this time it was found that the rocky bottom of the Lameirão had possessed itself of all the anchors, save one, of the admiral's flag ship. Thus he was forced to abandon the blockade.

In the meantime the troops of General Lima formed a junction with those of Barretto. The forces of

the republicans were still in greater numbers, but as they were far behind their opponents in discipline, and met with but little of that ardent co-operation which they had anticipated, they were unable to oppose any effectual barrier to the invading force. After a succession of skirmishes, terminating in every instance to the advantage of the imperial army, General Lima finally entered Pernambuco on the 11th of September.

Suffice it to say, that Carvalho's cause was now lost, and he found himself obliged to flee in the night, and take refuge on board the British corvette *Tweed*.

“The imperial troops had expected to apprehend him on his estate in Santa Anna, about two leagues from the capital—but they were disappointed. On arriving there they found his mother only, and she was engaged in her devotions. The private chapel was brilliantly illuminated, and it may be recorded as a trait of national manners, that for more than six months she had burned tapers night and day, before the shrine of Our Lady of Conception—to whom she had also, during the same period, directed her fervent but fruitless supplications, for the success of the cause in which her son was engaged.”

Only three of the individuals connected with this insurrection were subsequently executed. Their names were Ratchiff, Metrowich, and Loureiro, persons of no great prominence, or of very conclusive guilt. But it was thought necessary to make an example which should be a warning to any who might be disposed to revive the project of an “Equatorial Confederation.”

Carvalho absented himself from the country till the storm was over, and after his return was elected a senator of the empire, which office he still retains.

Soon after the Emperor's abdication, in 1831, the quiet of Pernambuco was disturbed by a revolt among the troops. On the 14th of September, about a thousand soldiers took possession of the city and plundered it. On the 16th the citizens rallied, aided by some troops from the adjoining country, marched into the town, and routed the insurgents.

Again in January, 1835, about two hundred troops, in the vicinity, united with the faction of the *cabanos*, heretofore mentioned, and attacked the city, but to no purpose, being soon dispersed by an active president. As late as 1842, a secret plot against the government was set on foot; but the Baron of Boa Vista, in his capacity of president of the province, obtained information of it in time to suppress and to apprehend eight or ten conspirators.

None of these recent disorders have been of sufficient magnitude, or permanency, to interrupt the general prosperity of Pernambuco. Few provinces of the empire have made greater improvement, or, on the whole, have shown a more consistent attachment to the general government. There is a vast difference, however, between the enterprise and intelligence that so generally appear in the city of Pernambuco, and the condition of the inhabitants throughout large portions of the interior of the province. Schools are as yet but in their infancy, and the means of communication are quite inferior. A large party of Germans was engaged by the province in 1839, to work chiefly on the roads and bridges. Their situation, however, was rendered very unpleasant by the sentiments that prevailed with respect to free labor, and the manner in which they consequently were treated, being fre-

quently, when engaged at work, taunted and ridiculed as *escravos brancos*, white slaves.

The government palace of Pernambuco is the ancient college of the Jesuits, strangely diverted from its original design. Until recently the chapel had been reserved for religious purposes, but on passing it on one of my morning walks, I observed that mechanics were removing the gilt work preparatory to converting it into a *sala de cortejo*.

I was present in that city on the 7th of September, at the celebration of the anniversary of Brazilian independence. The government palace was thrown open for a *beija mão*, to which the consuls of foreign nations, and other persons of distinction, were invited, in order to make the pomp and parade of the day the most splendid possible. There was, at the same time, a fair display of the military. On this occasion I was impressed more forcibly than ever with the fact, that none of the public ceremonies of the country seem at all calculated to improve the public mind or morals. The only ambition manifest, runs in the line of seeing and being seen. Not an oration is delivered, no declaration of independence is read, nor is there a single exercise introduced, even into the most important of the national festivals, from which the people may receive instruction in the nature and principles of civil liberty.

CHAPTER VIII.

State of Religion.—Church of San Jozé.—Festas.—Novenas.—Sebastianists.—Enchanted Kingdom of Piancó.—Slaughter of Innocents.—Fanaticism.—The Bible in Pernambuco.—Zeal of a Padre in its distribution.—River passage to Olinda.—Appearance and condition of that City.—Botanical Garden.—Decay of Public Edifices.—Panorama.—Melancholy suggestions.—Law University.—The Prison and the Palace.

THE state of religion at Pernambuco is not obviously different from that in other parts of the empire. The monasteries are in low repute, having at present but few inmates. The hospicio of the Barbadinhos, or Italian Capuchins, has been converted into a founding hospital. None of the churches are remarkable for their beauty, or splendor of construction. That of Nossa Senhora da Conceição dos militares is distinguished for a singular painting upon its walls, designed to represent the battle of the Carapés, and to commemorate the victory which was then obtained over the heretical Hollanders.

As a means of conveying to the reader an idea of the ordinary arrangement of the parish churches, I will note the circumstance of my visit to that of S. Jozé, situated near the fort Cinco Pontas. I had taken an early walk one morning to examine what might, with some propriety, be denominated the ruins of the old pentagonal fortress, and on my return passed by the church mentioned. The sacristia only was open; but the sacristão, a sociable old mulatto, seemed very desirous of showing me the temple under

his charge, and accordingly ushered me into it through a side door. The edifice was plain, but substantial in its appearance. Its ceiling was high. The area within the nave was entirely open, and destitute of seats, or fixtures of any kind. The only objects of especial interest were the images. Of these there were five. That of S. Jozé, or as the old sexton called him, the "*owner of the house,*" occupied the chief altar, at the extremity, opposite the front door. The remaining were arranged on opposite sides of the house, in the following order, which indicates the rank attributed to them severally.

2. Nossa Senhora do Bom Parto, (Our Lady of good Birth.)

3. Nossa Senhora das Mercês, (Our Lady of Mercy.)

4. Nosso Senhor Bom Jesus, (Our Lord the good Jesus.)

5. Nosso Senhor Jesus Preso, (Our Lord Jesus a Prisoner.)

As a compensation for his politeness to me, I put in the hands of the sacristão the tracts entitled *O Domingo*, and *As despedidas d'um viajante*, with which he seemed as well satisfied as with the privilege of showing his church.

From what I saw of religious festivals at Pernambuco, I judged that they were entered into with greater spirit, and with more apparent devotion, on the part of the *festajadores*, than at Rio de Janeiro. One evening, accompanied by some friends, I visited a church in which they were chanting a novena connected with the feast of Santa Anna *mai da Mai de Deos*. The music was performed chiefly by a choir in the orchestra, to which a priest, standing in front of the chief

altar, gave the responses of the litany. The body of the church was nearly filled with females, some of whom joined in the chant. I confess I could discern but little melody amongst the plentiful discords of this occasion.

I was much more interested the following night, when returning from a ride in the country I suddenly came to a crowd assembled in front of the chapel of the Carmelite convent. As many as one hundred and twenty persons were kneeling and standing on the flagged platform, also engaged in singing a novena before an image of the Virgin, which looked down upon them from a lofty niche in the chapel's front. The females were arranged in the outer portion of the group, while a knot of young men in the middle officiated as choristers. They had no light save that of the brilliant moon, which threw a peculiar enchantment over the scene as the shrill voices of the worshippers rose on the evening air.

Not long before I visited the province, scenes had occurred in the interior of Pernambuco, which gave a melancholy proof that fanaticism, in its worst features, is not confined to Protestant countries. The following narrative, which I condense from official documents, may challenge a parallel to be found in either history or mythology. In order that the reader may fully understand it, I will remind him that there prevails in Portugal, and to some extent in Brazil, a sect called Sebastianists. The distinguishing tenet of this sect is the belief that Don Sebastian, the king of Portugal, who, in 1577, undertook an expedition against the Moors in Africa, and who, having been defeated, never returned, is still alive, and is destined yet to

make his re-appearance on earth. Numberless dreams and prophecies, together with the interpretation of marvellous portents confirming this idea, have been circulated with so much of clerical sanction, that many have believed the senseless whim. Nor have there been lacking persons, at various periods, who have undertaken to fulfill the prophecies, and to prove themselves the veritable Don Sebastian.

Nevertheless the prime point of faith is, that he will yet come, and that too, as each believer has it, in his own lifetime. The Portuguese look for his appearance at Lisbon, but the Brazilians generally think it most likely that he will first revisit his own city, St. Sebastian.

It appears, however, that a reckless villain, named João Antonio, fixed upon a remote part of the province of Pernambuco, near Piancó, in the Comarca de Flores, for the appearance of the said D. Sebastian. The place designated was a dense forest, near which were known to be two acroceraunian caverns. This spot the impostor said was an enchanted kingdom, which was about to be disenchanted, whereupon Don Sebastian would immediately appear at the head of a great army, with glory, and with power to confer wealth and happiness upon all who should anticipate his coming by associating themselves with said João Antonio.

As might be expected he found followers, who, after awhile, learned that the imaginary kingdom was to be disenchanted by having its soil sprinkled with the blood of one hundred innocent children! In default of a sufficient number of children, men and women were to be immolated, but in a few days they would all rise

again, and become possessed of the riches of the world. The prophet appears to have lacked the courage necessary to carry out his bloody scheme, but he delegated power to an accomplice, named João Ferreira, who assumed the title of "his Holiness," put a wreath of rushes upon his head, and required the proselytes to kiss his toe, on pain of instant death. After other deeds too horrible to describe, he commenced the slaughter of human beings. Each parent was required to bring forward one or two of his children to be offered. In vain did the prattling babes shriek and beg that they might not be murdered. The unnatural parents would reply, "No, my child, there is no remedy," and forcibly offer them. In the course of two days he had thus, in cold blood, slain twenty-one adults and twenty children, when a brother of the prophet, becoming jealous of "his Holiness," thrust him through and assumed his power. At this juncture some one ran away, and apprised the civil authorities of the dreadful tragedy.

Troops were called out who hastened to the spot, but the infatuated Sebastianists had been taught not to fear any thing, but that should an attack be made upon them it would be the signal for the restoration of the kingdom, the resurrection of their dead, and the destruction of their enemies. Wherefore on seeing the troops approach they rushed upon them, uttering cries of defiance, attacking those who had come to their rescue, and actually killing five, and wounding others, before they could be restrained. Nor did they submit until twenty-nine of their number, including three women, had actually been killed. Women, seeing their husbands dying at their feet, would not attempt to

escape, but shouted "the time is come; viva, viva, the time is come!" Of those that survived a few escaped into the woods, the rest were taken prisoners. It was found that the victims of this horrid delusion had not even buried the bodies of their murdered offspring and kinsmen, so confident were they of their immediate restoration.

I found that at Pernambuco some efforts had already been made to disseminate the Scriptures. As early as 1823 about fifty Portuguese Testaments had been gratuitously distributed by an American gentleman. In 1833 an English gentlemen received a small consignment of Bibles. This individual, to save himself inconvenience, left the box open in the custom-house for any one to carry away the books at pleasure. But such was the general indifference to the subject, that considerable time elapsed before the sacred volumes were all taken. In 1836, Rev. Mr. A. had brought out fifty Bibles and a quantity of Testaments, a portion of which he had disposed of by gift and sale. I found this gentleman much engrossed in his own pastoral duties, but at the same time deeply interested for the welfare of the people among whom he resided. His opinion was, that there never had been a more favorable opportunity than the present for the introduction of truth and of a pure worship into this portion of Brazil. What was most needed in view of this object, was a number of fearless and faithful Brazilian preachers.

Through him, I was made acquainted with a priest who had already become convinced of the necessity of some new measures for enlightening the people, and who had recently taken an active interest in circulating

Bibles and tracts. I met with this padre a few days after my arrival in the city. He came into the house of a friend with whom I was dining, and happening to lay his hand upon some of the new tracts which I brought along, he broke forth in expressions of delight, saying that he had use for a quantity of these publications. In addition to their subject matter, he was particularly pleased with their severally bearing the imprint of Rio de Janeiro, a circumstance that indicated the radiation of light from that important point. This individual was a man fifty years old, as much like the ex-regent Feijo in his appearance as any other Brazilian I ever saw. Part of his education he had received in Portugal; part in Brazil. He had once been chaplain to the prison Island of Fernando de Noronha. Owing to his recent change of views on several important topics, he had suffered considerable persecution from his bishop and some other clergy, but he seemed in no way disheartened by this.

His opinion was, that the silent distribution of tracts and Scriptures among those persons and families disposed to read and prize them, was the best method of doing good in the country at present. And most faithfully did he pursue that method, calling on me every few days for a fresh supply of evangelical publications.

I one day returned his visit, and found him surrounded with quite a library, among which his Bible attracted my attention, as having been for a year or two past his one book. Almost every page in it was marked as containing something of very especial interest. I could but wish that all, with whom the Bible is not a rare book, prized it as highly as did this padre, who after having spent the greater portion of his life as

a minister of religion according to the best of his previous knowledge, now in his declining years had found the word of God to be "a light to his feet and a lamp to his path."

My first visit to Olinda was made in the company of Mr. and Mrs. R. We took a canoe and passed up the inner passage, which in the coolness of the morning was very pleasant. The canoes used here are of a different form from those constructed for deep water. They are navigated almost entirely by the aid of setting-poles. The canoeiros are generally large and powerful negroes, each one of whom navigates his own canoe singly. They have various dignities distributed among themselves, corresponding to military titles. Certain individuals, by suffrage of the body, are elected severally to the rank of sergent, ensign, lieutenant, captain, major, and colonel. Nor are their honors merely nominal. When commissioned officers are met by inferiors or privates, they are entitled to a salute of one, two, three, or four strokes upon the water, with the vara or setting-pole. The number of strokes is graduated by the rank of the individual saluted, who always returns the compliment with a single stroke. An omission thus to salute is regarded as a crime in this aquatic community, and is subject to punishment. In case, however, one canoeiro has the skill or good fortune to run past a superior in rank, no ceremonies are required of him.

Ten towers of churches and convents may be counted in the approach to Olinda. But nothing can exceed the contrast between the charming appearance of the town when seen at a distance, and the state of decay and abandonment which it presents on being entered.

Almost every street is grown over with grass. Half the houses appear tenantless, and the remainder are in wretched repair, having their windows and blinds broken out, so as to admit of uninterrupted gazing at any stranger or straggler who may appear in the almost forsaken thoroughfares. As to business, save what is transacted in the vendas or groggeries, there is scarcely the name of it known.

Our steps were first directed up the hill to a nunnery, where Mrs. R. was desirous to procure a selection of the sweetmeats prepared and kept for sale by the sisters. Having negotiated this business with the abbess, we passed on to the Botanical Garden. This garden, though well located and adorned with some valuable trees, has fewer pretensions than almost any other in the country, on account of the scanty appropriations made by the provincial government for its support. Being overtaken by a sudden shower while visiting it, we were honored with a shelter in the house of the director, who was an elderly man, affable in his demeanor, and apparently clever in his knowledge of botany. He sadly lamented the narrow policy which stunted his allowance of funds in behalf of the garden, but did not seem disposed to put forth any efforts to improve it for which he was not well paid.

This visit to Olinda was not of sufficient length to satisfy my curiosity with respect to the place. Accordingly, a few days afterward I made a solitary excursion in more favorable weather, and remained as long as I found any thing of interest to observe. I visited the convents of the Carmo and San Bento, the church of S. Pedro, and the Sé or Cathedral. The latter is a fine spacious building, ornamented in very



PEDRO D'ARAÚJO LIMA, VISCOUNT OF OLINDA.

good taste, though not in the richest style. The principal buildings besides these, are the Franciscan Convent, the Nunnery, the Misericordia, the Bishop's Palace, an Episcopal Seminary, and the Curso Juridico. These buildings are nearly all situated in commanding positions on different parts of the hill. Their towers and massive walls will yet long stand as memorials of the enterprise and zeal of their founders, among whom the Jesuits were foremost. But unless the present occupants shall devote to these edifices more care and attention than most of the surrounding buildings receive, the day is not very distant when they will be looked upon as masses of ruins. Even now they exhibit so many proofs that the effacing fingers of time are at work upon them, that all the glories of nature by which they are surrounded, cannot suffice to remove sadness from the heart of the visitor who wanders in their midst.

From the heights of Olinda the traveler looks out, as from a watchtower, upon the green ocean, whose waves are crested with foam wherever they break over the rocky reefs that line the coast, or dash upon the sandy beach beneath him. He stretches his gaze over the rival city, proud in her increasing wealth and commerce. Far beyond this, his eye falls upon the promontory of St. Augustine, and thence instinctively follows the curving line of highlands that skirt the concave, back to the spot on which he stands; and behold, what subjects of contemplation surround him! In the midst of a splendid vegetation, where every leaf is burnished by the radiance of a tropical sun, and waves in a constant breeze, the silence of death seems to reign. The history of former years comes up as if

to sing the requiem of ruined ambition and defeated hope, and to repeat the melancholy reflection, *sic transit gloria mundi*. Thus Athens fell into ruins; thus Rome, with all her power, decayed; and thus Olinda, the beautiful, so long the seat of power, both under the Portuguese and the Dutch, seems to be prematurely going the way of all the earth.

So far as locality merely is concerned, it is still a suitable place for a literary institution, and it was said that the various disbursements caused by the *Curso Juridico* formed its principal support, but a withdrawal of even this was contemplated. There were, at the time of my visit, about two hundred students enrolled as members of the institution. I was grieved to learn, from credible authority, that a large number of the young men here pursuing a course of legal studies, avowed the principles of infidelity. Little seemed to be done to oppose the spread of these corrupting sentiments, save that they were inefficiently assailed from time to time, in some humorous articles published in the newspapers by one of the professors. The principles and habits of these young gentlemen suffered, as a matter of course, from the lack of good society in the place. Corresponding to these facts, it is not very surprising to learn from a recent report of the minister of the empire, that a spirit of turbulence has for a long time prevailed among the students, to the great prejudice of scholastic improvement. To such a degree, indeed, had abuses of various sorts crept in, that the propriety of entirely abolishing the department of the institution known as the *collegio das artes* was gravely suggested to the imperial legislature of 1844.

I scarcely observed in all Olinda, a single dwelling-

house which indicated the residence of a person of good taste or of industry. On the contrary, broken windows, naked children, numerous grog-shops, and slovenly habits of every description, indicated beyond a doubt that the great mass of the people, and particularly those who inhabited the declivity of the hill, were of the very lowest order. Trees of spontaneous growth, and of great beauty, promiscuously filled almost every open space, but I looked in vain for a well-cultivated garden; even that of the government, before alluded to, although it contained some rows of splendid bread-fruit trees, mangueiras, and the loftiest palms, yet was at the same time occupied by some old horses as a pasture.

Before taking leave of Olinda, I must notice the theatre, the prison, and the palace. The theatre is a long, low building, bearing no marks of antiquity. A young man who served me as a guide, stated that it was ordinarily inhabited by a woman, who gave place when any of the students wished to display their histrionic powers, or when any wandering juggler came along to entertain the community.

The prison is a very spacious building, occupying a splendid locality. Its grated windows endure, while those of the government palace, a few rods distant, have all disappeared. On my former visit our company observed a solitary female looking out of a window in the fourth story; however painful her imprisonment might have been in other respects, she certainly could not complain of a want of fine air, or of enchanting prospects. These circumstances were somewhat in contrast with the common ideas of a dungeon. Moreover, so far as we could judge, this woman ap-

peared to be as well employed as most of her neighbors, to wit, in gazing at the passers by.

The palace appeared entirely abandoned. Over its principal door I read the following inscription:

“Regnante Invictissimo Portugaliæ Rege D. Alfonso VI. Hanc Regiam Basilicam Reædificavit Andreas Vidal de Negreiros Hujus Coloniae moderator Dignissimo. 1660.”

Olinda deserves to be classed with S. Vicente, and the two places may be considered as exhibiting the classic remains of the colonial system of Portugal. Olinda, however, reminds us nearly as much of the Dutch as it does of the Portuguese, being known in the annals of Holland as the ancient Mauricius, upon which the ambitious Count of Nassau staked his fortune and his fame.

CHAPTER IX.

Voyage to Itamaracá.—Canoe and Canoeiros.—Arrival at the Island.—First impressions.—The Hammock.—Customs of the People.—Slavers.—Footsteps of St. George.—Fisheries.—Theatricals.—Image Worship.—Cocoa Grove.—Fruits of the Island.—Salt-works.—Early importance.—Subsequent misfortunes of the Island.—Barra de Catuáma.—Distribution of Tracts and Scriptures.—Habits of the Islanders.

AFTER a residence of some weeks in the city of Pernambuco I resolved to visit Itamaracá, an island of some note on the northern coast of the province, and also the city of Parahiba. My passage to the island had been engaged by a friend; and about noon of a fine day, I was hurried to embark on board the canoe San Bernardo, with the intelligence that the tide having begun to flow, now furnished the most favorable opportunity for sailing. The wind was blowing almost a gale, and the idea of going to sea in a canoe did not seem very inviting. But on entering the craft all my apprehensions subsided. I found it not less than seven feet wide by about twenty-five in length; yet it had been formed out of a single tree, and was much shorter than some others to be found on the same coast. These canoes are worth from five to twelve hundred milreis each. The one in question was valued at eight hundred. It had a short deck at each end, forming beneath, what I will call the fore and after cabins, midships being entirely open for cargo. This canoe carried an immense triangular sail and a jib, and had on each side an *embono*, or buoy,

made of two large trunks of the jangada wood fastened together, and lashed to the upper edge to prevent capsizing. It was navigated by three men. The captain was a mulatto, and his two men were negroes. They carried, besides myself, two watermen as passengers. In going out, we passed alongside the *Registo*, to exhibit the dispatch of the vessel. It was to be presumed that the passports of the passengers would be here demanded, but they were not. Mine, although it cost a round sum, had not been looked at by any officer since leaving Rio.

We immediately bore away to the north, taking no notice of reefs or shallows, presuming they would not interfere with the slight draught of the canoe. There seemed to prevail the greatest harmony between the captain and his men, without any of those troublesome ideas of rank and authority which commonly prevail on salt water. They interchanged places and duties without the least ceremony, and from the indomitable garrulity of the proeiros, which drowned all sounds more harmonious than their own rough voices, one would have supposed them second to no one in consequence. After satisfying my curiosity about the mode of navigation, and enjoying the fine views furnished as we were standing off Olinda point, I took undisputed possession of the after cabin, and extended myself for a nap. The swell was very heavy, as we were in shoal water, and off extreme points of land; nevertheless, our craft being light shipped but little water, and we rode gaily over the surges. When I afterwards arose we were off *Pau amarello*, a fort and village of the same name, both distinguished in the history of the country. The island to which we were bound was

just in sight from the top of the wave. About four o'clock we landed at the Pilar a povoação, (settlement,) so called after a church of *Nossa Senhora do pilar*, having completed the voyage of eight leagues in four hours. The whole coast in this part of the island is planted with cocoa-nut trees, in the shade of which are clustered a great number of huts and houses. Our first movement was to the cabin of Bernardo, the captain of the canoe, who kindly offered to show me to the house of the person to whom I bore a letter. We went, leaving my baggage to be sent for, and lo! it was ascertained that Senhor *Galanzani* had that very afternoon gone away to be absent several days. Fortunately the name of a neighbor had been given on the back of the letter, as a substitute in case of his absence. Accordingly I delivered it to the family of Senhor Martinho Jozé do Sacramento, who himself had gone out to walk. I then took a turn through the village. I found it built without the least regularity along paths winding in different directions. The church was rather an ancient building, with heavy walls, and a deserted aspect. Opposite, stood the theatre, apparently enjoying a much greater degree of prosperity. The houses generally appeared on the outside as if built entirely of the cocoa-palm leaf, but, in fact, this material only covered the sides, in the same style as thatch did the roofs.

After my walk I rested in the house of Bernardo, whose wife, a brisk and pretty little person, with black eyes and hair, showing to admiration in contrast with the jetty *brunette* of her countenance, was kindly preparing me a supper of fish. I was, however, soon sent for by Senhor Martinho. In his house I was im-

mediately led to consider myself at home. This domicile was of rather a superior order for the place, being built of strong taipa walls, whitewashed without, and having a good tiled roof. It had two front rooms, and more or less in rear, with an enclosure of a few rods of ground for a garden. Senhor M. was a man of about fifty years, short, thick set, and pleasant, although decidedly homespun in his manners. His family consisted of a wife, a daughter, and five grandchildren. The daughter, about a year previous, had been left a widow, and had returned to the paternal roof with her children. These children were pretty, and more than ordinarily intelligent in their appearance. The greatest wonder imaginable seemed to be entertained by old as well as young, respecting the stranger who had come from so far a country. After supper, which consisted of hard biscuit and butter, with tea, which I did not drink, a *rede* (hammock) was suspended from rings, at opposite corners of the front room, and I was left to my devotions and slumbers, truly thankful for having been preserved through the perils of the day, and for the kind-hearted hospitality which I once more found to await me in a land of strangers.

This was the first time I had slept in one of these swinging beds, which are the true fashion of the country, and as I proved by a good night's rest, quite worthy of becoming so. The next morning I made mine hostess a present of such eatables as had been put up for my voyage, and they proved very acceptable to her. Breakfast was served rather late, and partaken, in the first instance, by the old gentleman, his eldest grandson, and myself. The female mem-

bers of the family ate subsequently in another room, notwithstanding my persuasions to induce them to favor us with their company. The table was a high, noble piece of furniture, standing in a corner of the room, with one end and side against the walls. At the other end it was my privilege to sit, in one of the two chairs which the room, and for aught I learned to the contrary, the house afforded. At my right hand sat the boy on a stool, and upon the table in front of me presided the Senhor, sitting *à la Turque*. Although described as the breakfast scene, this was the general order of our meals.

I was treated to the luxury of pure goat's milk, which, together with the articles my box had furnished, formed a superior repast. About noon a delicious dessert of green cocoas was offered.

My first excursion upon the island extended along the beach at low tide. Numerous interesting objects attracted my attention, and as I was accompanied by the grandson of Senhor Martinho, I commenced instructing him in the elements of conchology.

At a small distance off the bar I perceived a brig at anchor. She was doubtless a slaver, that had not quite finished landing her cargo of human beings. This is a favorite resort for such vessels, and one where they are seldom disturbed. I was informed that but a short time previously, two cargoes had been set on shore there, the one consisting of three hundred and fifty, and the other of four hundred slaves. It was near this locality that a small brig-schooner had, for a rarity, recently been captured. She was bound to Rio, but being hotly chased by a British sloop of war, she had put in here, and landed one hundred and thirty slaves.

The president of Pernambuco learning this fact, ordered out a Brazilian brig of war in chase. The guilty vessel was overhauled and brought into the harbor a prize. She had been fitted out in the Ilha do Principe, and what seemed remarkable was the fact that her captain and all his crew were free black men.

During this walk the lad in my company informed me of a popular tradition which he had been taught to believe. It was, that St. George had once visited the island, and left his footsteps upon a ledge of rocks near the shore. The saint is supposed to have been accompanied by a little dog, whose track also remains. We passed over the rock, but my guide was unable to find the marvellous impressions, although he said he had once seen them.

Traditions respecting Saint Thomas having visited Brazil are very common in different parts of the country. Many of them were coined by the Jesuits, and they have passed currently among a credulous people. Observe the logic with which the renowned Simon de Vasconcellos proves that Saint Thomas certainly must have been in South America. "With what show of reason," says the Jesuit, "could the American Indian be damned, if the Gospel had never been preached to him? He who sent his apostles into all the world could not mean to leave America, which is nearly half of it, out of the question. The Gospel, therefore, must have been preached there, in obedience to this command. But by whom was it preached? It could not have been by either of the other apostles, Paul, Peter, John, &c. Saint Thomas, therefore, must have been the man!" No wonder the Jesuits were able to map out his travels from Brazil to Peru, to find traces of

his pastoral staff, crosses erected by him, and inscriptions in Greek and Hebrew written by his hand. They even brought his sandals and his mantle unconsumed out of the volcano of Arequipa!

Owing to the bad luck of the fishermen, our dinner was late. Their curraes or pens had scarcely caught any thing during the day. The fish-pen (*curral de peixe*) is made by stakes driven into the sandy bottom. Small rods are attached to the stakes by means of cross pieces and withes, and brought so close to each other as to prevent the passage of any but the smallest fishes. The rows of stakes generally commence at the praya, and run in a right line into the sea, some ten, twenty, or thirty rods, according to the depth of water, and thence describe an inclosure, in some form between a square and circle, with openings towards the land. Into these the fish run with the ebb tide, and are then easily taken in a net. The privilege of building these curraes is licensed by government. Sometimes a place is found for them a long way out from shore, and one or two that I saw appeared to be on the reef itself, or some branch of it, not less than half a league distant. Being constructed of stakes of equal length, some of them appear very well at a distance, and not unlike fortifications. A great profit is generally realized by their proprietors, and occasionally two or three hundred milreis per day. When, however, their products fail, it is a public calamity to the community of islanders and coast residents, whose principal articles of diet are fish and the cocoa-nut. Thus dinner with us, as with the rest, was chiefly a matter of conjecture until four P. M. It however came, thanks to the fruitfulness of both the sea and the dry land, consisting of fish,

pirão,* and pepper gravy, abounding in caloric sufficient to have cooked the whole mess. The old gentleman being absent, the *young one* mounted the table in his place, and served himself in the only style he seemed to understand, and which prevails among the lower classes, viz. using his fingers instead of knives and forks, and sopping his morsels in the common dish of sauce.

This lad was absent through the evening on his duties as prompter (apontador) of the theatre, which was an evident indication of his superior literary qualifications, and his popularity in the place. I learned that a certain Englishman, called Henrique Inglez, was the prime mover in theatrical matters on the island, and one of the principal actors. I had met this personage in the morning, when he told me he had been in the Brazils fourteen years, and had recently come from Pará. He seemed capable of better employment, but being probably afflicted with the plague of the country, laziness, he was satisfied with turning his hand to a profession which at once promoted his consequence in the eyes of the people, and kept him from starvation. He was said to have respectable friends, who had disowned him on account of his marriage with a *cabra* or mulatto woman, from whom he had since parted. I was told that the performances of the stage, which generally occur on holiday and Sunday evenings, are honored with "overflowing houses." Thus the religion and amusements of this Christian people are united. No village is too small to have a theatre; and a lottery has just been granted by the legislature of the province to filch from the pockets of

* The flour of mandioc, boiled.

the poor money enough to build a theatre in Pernambuco.

There are several churches in the island, and very many of the houses have their saint or tutelar deity. An image called *Nosso Senhor Bom Jesus*, passed by in the afternoon, to which, though my host offered neither silver nor gold, he embraced the privilege of giving a kiss. He then passed it around the family, to afford all its members the same privilege, saying to the children they should do this in order to go to heaven. I have not before mentioned that there was an *armario*, (a wooden case,) said to contain *Nossa Senhora*, occupying the most prominent place in the house. It was closed with lock and key, and over the key hung several rosaries, upon which I suppose the prayers directed to the image or its spirit were counted. I reasoned some little with *Senhor M.* on the subject, who seemed to have both as clear and as pertinacious ideas respecting it, as most of those who advocate bowing down to images of wood, clay, or stone. As an ultimatum he offered to show me the object of his spiritual honors. I, however, declined seeing it.

On the second day, having engaged a horse for riding, I proceeded about two miles along the southern shore, alternately in paths among the cabins, and upon the hard white sand of the beach. The dwellings extended with more or less regularity the whole distance, while I had the day before found them in the same manner a mile and a half to the westward. Thus it may be said that the whole eastern shore of Itamaracá is covered with habitations, embowered in the shade of one continuous cocoa-grove.

Nothing could be at once more useful and ornamen-

tal than these magnificent palms. They are planted in regular lines, and grow to a nearly uniform height. Their trunks are slender and limbless, marked only by regular scars left in their growth, as one set of deciduous leaves falls off, yielding the precedence to another. Quite in their lofty top the fruit is clustered. The leaves, though simple and plume-like in form, are majestic in size. They stretch in various curves from the common centre of each tree-top, so as to unite their extremities, and form an umbrageous canopy so dense as to be scarcely penetrated by the rays of a vertical sun. These bowers are ever green, and whether illuminated by sun, moon, or star-light, they shed down by varying reflections a sombre brilliancy, calculated to chasten the feelings and soothe the heart. Throughout all this vast arena the grass grows wild, and the turf is intersected by narrow, winding paths, exhibiting a white sandy bottom beneath. Here the mild air of the grove is freshened by an almost unceasing breeze from the sea, while he who enjoys it can look out upon a boundless expanse of the ocean, heaving its restless tide and breaking into foam over the coral reefs which girt the island. The strip of the shore planted with coqueiros, varies from forty to one hundred rods in width. Beyond this, the prevailing tree is the *cajueiro* or cashew, which, together with the vine, the mangueira, and other trees, produces fruit in great abundance and perfection.

It was the lamentation of every one I met, and especially of mine host and hostess, that I was not there in the summer, the season of fruit. “Agora não ha nada! No tempo do verão ha muita fruita, muita manga, muita uva, muito peixe. Porem sempre ha

muito coco verde para beber agoa. *Or Sim.*”* “Now there is nothing to be had. In the summer we have an abundance of every thing—fruit, mangoes, grapes, and fish. Nevertheless we always have a plenty of green cocoas.”

The cocoa is truly the staple vegetable, and although many of the uses to which it may be applied are unknown or unpractised here, yet it literally furnishes the people with meat, drink, fuel, houses, and commerce. Besides the sale of the raw nut, the pulp is converted into oil, the shell into dippers, and the fibrous husk into cordage; while all know the value of its water as a beverage. At the same time the leaf furnishes materials for the construction of an entire habitation. It is wrought into baskets, it makes fences, and when dried may be used for writing, while its ashes yield potash. The terminal bud is a delicate article of food; the juice of the flower and stem contains sugar, and may be fermented into wine, or distilled into spirits; and, finally, the case of the trunk or stem is converted into drums, or used in the construction of buildings, while the lower extremity is so hard as to take a beautiful polish, after which it resembles agate.

Persons mounting the trees to pluck the fruit, carry a *fouce* or hedging bill, with a short handle, to cut the stems. It is twisted into the girdle, and the bearer, if expert, places simply his hands and feet against the side of the tree and *walks up*, if not with the agility of a monkey, certainly with incomparable self-composure;

* The articulation *or* preceding *sim* and *não*, (yes and no,) is a provincialism of this section of Brazil, having no particular signification. It is heard at the close of nearly every sentence spoken by the lower classes of the inhabitants of Itamaracá.

this is done (I am told) on the tallest and straightest trees.

The cashew tree or cajueiro, from its abundance on the island, as well as the richness of its fruit, deserves notice in this connection. Southey calls it the finest of the American trees. "How beautiful it is to behold in its pomp, either when it is re-clothing itself, in July and August, with the brightest verdure of its leaves; or when, during our northern autumn, it is covered with white and rosy-tinged blossoms; or finally, in the three following months, when it is enriched with its ruby and golden fruits, which hang amid its leaves like pendent jewels! Its leaves have an aromatic odor, its flowers are exquisitely fragrant, its shade deep and delightful. A gum exudes from its trunk in nothing inferior to that of Senegal, and in such abundance as to have the appearance of rain-drops upon the tree. This gum was used by the Indians as a medicine, being pounded and dissolved in water. This admirable tree is not common in the interior, but towards the coast whole tracts of country, which would else be barren, are covered with it; and the more sandy the soil and the drier the season, the more it seems to flourish. The possession of a spot where it grew abundantly, used to be of such importance as often to cause war among the natives. The fruit somewhat resembles a pear in shape, but is longer. It is spongy and full of a delicious juice; in any form it is excellent, whether in its natural state or preserved. What a blessing would this tree be to the deserts of Arabia and Africa."

After breakfast, at which, for a rarity, we had some excellent bread, made of imported North American

flour, I rode about a mile towards the centre of the island, to the *salinas*, or salt works. These are only wrought in summer, on account of rains during the rest of the year. The only buildings on the spot are storehouses (*armazens*) for the salt. The arrangements for evaporation are very simple, consisting of nothing but excavations of such a depth as to furnish each a level spot a few yards square, into which the sea-water can enter at high tide, and then be excluded until the successive processes are completed by the power of the sun. After crystalization the salt is scraped together and transferred to the storehouses for sale, or to canoes for exportation.

Besides that portion of the island of Itamaracá occupied by the several villages, it contains three large *engenhos*, or sugar estates, cultivated in the usual manner, and producing sugar, *mandioca*, rice, corn, &c. Southey, following Mr. Koster, represents this island as having been, in former times, sorely distressed by three plagues. The one consisted in its being an island, and separated by sea from the main land; the second was the formidable red ant; and the third a family of *valentoens*, or bullies, by the name of Guedes, who often disturbed the public peace. These truths were reduced to a proverb. I inquired of my host if the Guedes family still remained, and whether he knew any thing of the proverb. He at once repeated it in a corrected form:

“ Ilha ! quem te persegue ?
Formiga, passagem, Guedes ! ”

Thus remedying the tautology, and the want of poetry, of the version which prevails in English books.

He then told me that only two out of this trio of persecutors remained; the large ants being still destructive to agriculture—and the passage, cutting off easy approach from the continent; but that the *valentoens* had disappeared. Although there was still a family of the Guedes in the island, they had not the habits of the ancient bravos.

After dinner I rode to the Barra de Catuáma, the anchorage ground at the northern extremity of the island, and the locality of an ancient fort built by the Dutch. Nothing like a rampart, or even a foundation, now remained. All that was left behind the early wars has become the prey of time and the waves. The passage to the continent at this point is, perhaps, a mile in width, and the water is apparently shoal. If there indeed be at present a sufficient depth for the entrance of vessels, the services of a skillful pilot would be requisite to find it. Such is the changing nature of the bottom in parts so exposed to a heavy swell and drifting sand, that it would not be wonderful if the ancient entrance were filled up. Yet this is the spot where the Dutch once contemplated fixing the capital of their conquests in South America.

On my return home, at ebb tide, I rode outward perhaps a mile from shore, and might have proceeded much farther upon banks of sand which the retiring sea left dry. I thus had a beautiful demonstration of the manner in which the island must have been formed originally.

Fine shells are found here, and vast quantities of madrepora. This madrepora, or coralline limestone, is of the most beautiful kind, and is constantly forming under the lee of the reef. It is easily dug up from

the sand, and furnishes, when burnt, a lime of peculiar whiteness, though not of the usual strength. It is generally used for whitewashing, and consequently the material receives the name *pedra de cal de cayar*, while the hard limestone, of which there is some on the island, is called *pedra de cal de parede*. The few attentions which I was called to give to the works and wonders of nature, while in Itamaracá, seemed to excite universal marvelling among the people.

After a sojourn of two days on the island, I made my arrangements for embarking at an early hour the next morning. This seemed to be generally known among the neighbors, and quite a number of persons, in addition to the family, gathered around to witness my every movement. I had reserved this occasion for making the distribution of my principal presents and tokens of friendship. I had brought with me a quantity of tracts and Scriptures. Experience, however, had taught me that an indiscriminate distribution was not the best method of putting them into circulation. My method, therefore, was to bestow what I had to give, as a recompense for favors I had received, or as an obligation to secure something that I requested, at the same time explaining the great advantages to be derived from a proper use of the gifts bestowed. Thus I naturally presented a Testament to the heads of each of the families to which I had been introduced; a third to the widow as a source of consolation in her bereavement, and of wisdom and piety for her children; and a fourth to a neighbor who had allowed me to select a quantity of specimens from a heap of madrepora which belonged to him. These books, I had reason to think, would be inquired after, and loaned to others,

and perhaps eventually might make the entire circuit of the island. As to the tracts, of course each of the children, who had assisted me in any way, must have a set. These they would carry to school to read; and as more were likely to be in demand when others should see them, I constituted my host, Senhor Martinho, a depositary, with instructions to reward faithfully all who should assist in collecting a box of shells to be sent me at Pernambuco. It is hardly necessary to add, that I received many expressions of admiration and thankfulness while making such distribution and arrangements, and that the box of shells was promptly forwarded.

Many remarks might be made respecting this interesting island. I shall only add a few on the state of society. The great majority of the inhabitants are watermen, and employed more or less upon the fisheries. They seem to abandon themselves very much to the luck of their profession, and to have very little idea of regular and persevering industry. What little labor the men perform on shore is generally done mornings and evenings. After the sun's rays begin to be felt seriously, they may be seen gathering into groups for conversation, or stretching themselves out in the shade of their trees and houses for repose. The females seem to be more regularly employed, and most of them add to the very simple routine of their domestic duties an almost uninterrupted knitting of thread lace. A number of the men own little plots of ground occupied by their hut and a few cocoa-nut trees; others rent their tenements of a reserved proprietor, at two milreis per month. A considerable portion of the district of Pilar thus pays revenue to Nossa Senhora,

having been left as a legacy for the benefit of her church. I have mentioned that there are other churches and chapels upon the island. The vigario, the only padre on the island, resides in the villa at the southern extremity. He divides his duties among the different mass-houses, as their peculiar saint's days and festivals may require. At the villa and at Pilar there are government primary schools, to which a respectable number of children go to learn reading, writing, grammar and arithmetic.

There is an unaffected simplicity in the manners and habits of the people of Itamaracá, and the recollections of my brief sojourn among them will long be cherished with unmingled satisfaction.

CHAPTER X.

Embarcation upon a Jangada.—Manner of Navigation.—The Coast.—Tambau.—Colloquy with a school-boy.—Walk to Parahiba.—Feast of the Patron Saint.—Fire-works.—The City.—State of Society in the Sertoens.—Distribution of Scriptures.—Franciscan Convent.—Miracle.—A Friar.—Monasticism.—A Clerical Epicure.—Utility of War.—Province of Parahiba.

A VOYAGE at sea upon a *jangada* is not an incident of every day's occurrence, at least with North Americans. Nor is it easy to convey in words a perfect idea of the simple and singular structure by which the savages of Brazil were accustomed to traverse the waters of their coast hundreds of years ago. Although in constant use since the period of discovery, the *jangada* has preserved its aboriginal form and style of construction, and even in this age of improvement is not likely to undergo any change for the better. Properly speaking, it is merely a raft, composed of unhewn logs of a peculiarly light wood, called *pau de jangada*. Trunks of trees are selected, about six inches in diameter, as nearly straight and uniform as possible. These are stripped of bark, sharpened at each end so as to cut the water, and then fastened to each other by three rows of transverse pins. The number of logs used is generally six, although I have seen them composed of three, four, seven, and even twenty logs. These latter are used as lighters for unloading vessels, and are nearly square in form, while the sailing *jangada* is rectangular, and generally about five feet in width by sixteen or twenty in length.

When about to embark from Itamaracá, I found it as necessary to secure a good jangada, as it would be in New York to select a choice berth for a passage to Liverpool. The *Paquete do Norte* was recommended to me as one of the finest craft owned on the island. When I negotiated for its use, it stood high and dry upon the beach before the house of its proprietor, ready for examination. It was of good size, and appeared to have seen no little service. It was cumbered with no appurtenances in the way of masts, sails, or rigging. There stood the form of bleached logs, having no fixtures upon them save a socket for the mast, and a seat for the steersman. Two straight sticks, about five feet high, stood in the exterior log on either side, within reach of the steersman's seat, designed for the suspension of his water gourd and bag of provisions.

On its being chartered expressly for a passenger, the proprietor proceeded to fit it out in extra style, by putting a *girau* upon it. This term *girau* is entirely technical, being used to designate what in English it would be difficult to name, unless it were called a suspension cabin. Its construction was in this wise: Two strong poles were lashed one to each of the stanchcons or sticks just mentioned, at the height of eighteen inches, and thence slanted forward till they rested upon the logs near the mast. Across these were fastened boards, making a floor. Over head sticks were bent to support a cover, not dissimilar in appearance to that of a traveling wagon; thus a space was left for the passenger about three feet in height by four in width. A thick rush mat was then spread on the bottom for a bed, and another over the top as an awning, to which,

in case of rain, an oilcloth could be added, so that all might be kept dry. Thus rigged, my *paquete* was ready for sea. The only additions needed for purposes of navigation were—first, a setting-pole, to push off from shore; second, a slender mast, and a three-cornered sail to catch the breeze; and third, a long, broad oar, to serve as a rudder. Its crew consisted of two men, the *proeiro* and *patrão*, or the bowsman and steersman.



JANGADA.

According to previous arrangement, I was aroused between three and four A. M. to proceed on my voyage. Notwithstanding my request that the family would not allow themselves to be disturbed, nearly all of them, and some of their neighbors beside, arose to bid me a final good bye. We set sail by moonlight, with a tolerable breeze from the land. On entering my state-

room I spread out my cloak as an addition to the bed, arranged my valice as a bolster, and my inflated air-belt as a pillow, and thought of continuing my slumbers. Such, however, was the fragrant coolness of the morning, and the charming lustre of moonlight upon the waters, that I issued forth to contemplate the scene around me. Our course did not lead outside the reef, consequently the surface was smooth, and the water shoal. The island was soon left in the distance, and we passed successively the Barra, Ponta das Pedras, Barra de Goyanna, Guagirú, Pitimbú, &c. &c.

We came off Guagirú just as the sun rose, and were delighted with its neat and cheerful appearance. Every village upon the coast is adorned by its grove of coqueiros. These useful trees do not grow spontaneously. They require to be planted and watered with care for a considerable time. Hence, whenever a cluster of them appears, either to the voyager on the coast or to the traveler in the interior, it is taken as designating the habitations of men. I was pleased with observing such clusters at frequent intervals along the beach, in the sands of which they flourish more than in richer soil. The village just referred to, might have contained two hundred inhabitants. It had a good proportion of houses, with tiled roofs, and a respectable chapel. In front of it were several jangadas employed in fishing. We often passed so close in as to observe distinctly the shore and whatever might be upon it. The whole length of coast traversed in the course of the day, seemed to be divided at about equal intervals between sandy beaches sloping gradually inward, and perpendicular bluffs of red marly soil, crowned with shrubs quite to their verge. The height of these bluffs

above the water, varied between twenty and sixty feet, the sections exhibiting beautifully arranged strata of different colored earths. Along this coast several sea-fights had occurred during the early wars.

My navigators on this voyage were very civil and quiet. They were both freemen and citizens of Itamaracá. They seemed to understand their business, and to be willing to do it. I thought them very venturesome occasionally, as they would run their jangada directly over the long pointed stakes of the *curraes de peixe*, which often stood bare as the waves receded before us. But they so managed, as in every instance to mount the swell and ride safely over them. The liability to get afoul of these stakes is one of the greatest dangers of this navigation, especially in the night. They often stand a long way out from shore, and might not be seen until they had impaled a jangada, or split it in pieces. Through the care of a kind Providence, we suffered no injury from them or any other cause. I frequently reflected during the passage, that we were not exposed to a catalogue of accidents which are very formidable to vessels of greater dimensions. Our raft would not easily capsize or go to the bottom; and as to springing aleak, there was the same chance for the water to run out as to run in. The danger, however, of falling off or being washed overboard was not so small. And since we could look directly through the bottom of our buoyant bark into the depths beneath, we could not say that there was even a plank between us and death. During most of the day I kept possession of my cabin, and as it was open at either end, I found that I could observe the scene as well from within as when *on deck*. The weather, which is

always the subject of first importance at sea, was fine, and I spent my time agreeably.

About four o'clock we doubled Cape Blanco, and had Tambaiu, the place of our destination, about one league directly ahead. By landing at this place, which is only six miles from Parahiba, we saved thirty or forty miles' difficult navigation around Point Cabedello, and thence up the windings of the Parahiba river. We were soon on shore, and my inquiries were in the first instance for a horse, having been assured that twenty horses might be procured there with all ease. It appeared, however, that but one was owned in the place, and neither he nor his proprietor was at hand. Upon this intelligence my plans were very soon settled, and while requisition was made for a person to take up my portmanteau and bundles, I seated myself upon a log to eat my dinner, which fortunately had been provided before sailing and brought along. A lad, fourteen or sixteen years of age, from some motive of benevolence or curiosity, seated himself near by, and a conversation ensued in something like the following terms.

"Have you any school in this vicinity?"

"Yes, one."

"Where is it?"

"In the palace."

"How many attend it?"

"Don't know; about three benches full."

"Do you go at present?"

"No, I finished last year."

"Do you know how to write?"

"No, nor to read either."

"What then did you learn at school?"

"*Nada!*"—"Nothing at all!"

I had no reason to doubt the last affirmation, although I was pained to witness such stupid indifference to the means of education which the government has, by a liberal but somewhat erroneous policy, provided for its subjects, both high and low. This genius afterwards informed me, that on leaving school he had turned his attention to fishing. He was the youngest of several brothers, of attainments equal to his own. Not one of the family could read, although, judging from the house they occupied on the beach, they must have been in as good circumstances as their neighbors.

I finally gave him one or two tracts, in hope they would induce him to inquire into the mysteries of written language, or at least, that some of his friends might be benefited by them.

My *companheiros de viagem* having determined to walk up to the city in my company, they proposed to carry my baggage, and divide between themselves the price offered. This suited me, and we started off. I had worn my tall *Paulista* boots on board the jangada, to protect myself from an occasional wave, and I now proved their value on shore; for although we were on a royal road (*estrada real*) we were obliged to wade streams repeatedly.

On leaving the sandy regions of the beach this road became very pleasant, although it was a mere path winding through an almost continuous forest. After the day's confinement within the narrow compass of my *girau*, walking was agreeable. The six miles soon disappeared behind us, and we began entering the suburbs of the city before we were really aware of it. On inquiring for an English gentleman to whom I had a letter, I was directed to his *sitio*, near where I entered

the town, and finding him at home, was once more welcomed to the hospitalities, I like to have said, of a fellow countryman, for such truly do Englishmen appear and prove to us when abroad. The sitio of Mr. R., which at Bahia would be called a roça, and at Rio de Janeiro a chacara, occupies the finest locality in Paraliba. It is situated on the brow of the hill, within the bounds of the upper town, and commands a view of the ocean on the north, the cape and Fort Cabedello, the mouth and course of the river, up to the shipping before the lower town, including at the same moment a boundless and diversified landscape. The view from this place often reminded me of the far-stretching plains lying west of the Genesee river, as seen particularly from West Avon. Mr. R. was giving especial attention to the cultivation of his grounds, and planting many coffee trees, which, although they grow and produce luxuriantly, are but rarely found in any of the northern provinces. It is a singular circumstance, that coffee is retailed at a higher price in Pernambuco than in the United States. Orange trees suffer very much from the depredations of the ants, being sometimes stripped of their entire foliage in a single night. When a tree has thus been visited three successive times, it does not survive. My friend also had many of these invaluable fruit trees, while his place furnished a vegetable garden, fine springs of water, a yard of cows, and other valuable appendages of rural life, so that he might be truly said to have *rus in urbe*, "a farm in the city." The house was large and airy, with brick floors, latticed windows, and no ceiling above, save in the parlor.

Here it was that I very thankfully composed myself

to a quiet rest on Saturday evening. Sunday I was invited to ride, but preferred the retirement and reading more appropriate to the day. A gentleman dined with us, who, as well as Mr. R., informed me that a number of Bibles, being part of grants sent out from England to Pernambuco, had been some years since distributed in the province. The former had conversed with various individuals possessing them. He said they did not seem to attach the idea of sacredness to the book, perhaps from the fact that it bears no evident connection with the religion which they have been taught. They had referred him to some parts as beautiful, and to others as subject to criticism. The last mentioned places were generally in the Old Testament.

He thought the reason why no decidedly good effect was apparent, was much owing to the course of their religious teachers in substituting the commandments of men for the living oracles. I was informed that the present was the greatest season of religious feasting which occurs at Parahiba during the whole year, the 5th of August being the day of *Nossa Senhora das Neves*, the protectress of the town. I inquired who *Nossa Senhora das Neves* was, but no one could tell me any thing more than that she was *Nossa Senhora*, the same with *Nossa Senhora da Conceição*, *Nossa Senhora do Rozario*, and a score of other names for the Virgin Mary! I doubt whether the mythology of Greece or Rome ever became more absurdly confused.

This anniversary, like all other great feast days, was preceded by a *novena*, a service of nine masses performed on as many successive days. Each of these nine evenings had its peculiar entertainment, being

allotted to some body of citizens or tradesmen, each of which would, of course, be anxious to rival the other in the pomp and parade of their several performances. I was induced to walk out in the evening to witness what was thought could not fail to be deeply interesting. The Matriz church, at which the fête was held, was situated near by. It stood at one end of an oblong area. Its front was illuminated by candles hung in broken lanterns around the door, and burning before an image in a niche attached to the cupola. Large fires were blazing in different parts of the area. Around them were groups of blacks, eager to fire off volleys of rockets at appropriate parts of the service that was going on within the church. After the novena was finished, all the people sallied out into the campo to witness the fire-works. These commenced about nine o'clock, and continued, I was told, till after midnight. What I saw of them was exceedingly ill-contrived, and bunglingly executed; nevertheless all seemed to pass off to the admiration of the crowd, and certainly with its thundering applause.

Had this been a scene of professed diversion for a company of rude and ignorant Africans, it would have been more sufferable. But professing to be part of a religious service, (*honra á Nossa Senhora Padroeira*), performed on God's holy day, and joined in with enthusiasm by priests, monks, and people, I confess it shocked my feelings in the extreme, and I wished myself almost any where rather than witnessing it.

One of the most painful impressions of the scene arose from seeing whole families, including mothers and their daughters, out in the damp night air to gaze upon spectacles not only partaking of the most low and

vulgar species of the ludicrous, but having a decidedly immoral tendency—and all this under the name of religion! I was glad to retire as early as those who accompanied me would consent to go, resolving never again voluntarily to witness such profanations of the Sabbath.

The next day I had the pleasure of a ride on horseback, accompanied by my host, Mr. R. We passed through the principal streets of the upper town, in which are the convents, the prison, misericordia, treasury, palace of the governor, and several churches. Thence we passed out on the road leading towards Pernambuco, about three miles, to a large *cruzeiro*, called *cruz das almas*, cross of souls. Here we turned to the right, and descended to the low grounds on the bank of the river, which we followed back to the lower town. The river is very winding, and is not navigable beyond the present anchorage. Canoes go up a long distance, although in the summer season the bed of the river becomes dry beyond twenty leagues. Its prevailing course is north-west, and the town is situated upon the southern bank. One of the finest buildings it contains is a new trapiche, or government warehouse. In front of it three English vessels were anchored, loading with cotton and Brazil-wood. They were the only vessels in port.

Extending up from the river are two streets, containing the principal buildings and commercial establishments of the lower town. This part of the city seemed to be improving. Several buildings were in process of erection, rents were high, and real estate had recently been on the rise. The number of inhabitants was, however, less than in the upper town.

The elevation of the latter may be two hundred feet, the declivity separating them being rather abrupt. One of the most beautiful locations in the place is occupied by the military arsenal, a large yellow building, in the midst of a level area between the two towns, and fronting the principal street connecting them. The public edifices of the upper town, before enumerated, do not differ materially from the style usual in the Brazilian cities, unless I should mention the treasury, which exhibits a considerable effort at ornament on a flight of steps by which it is entered. The prison bore a date indicating it to be of more than a century's standing. The streets are wide, and paved with a species of argillaceous clay slate. The stones were much worn. Some of the old *gelousias*, supported by projecting cornices of thick carved stone, are seen at Parahiba, and the general aspect of the town is quite ancient.

I met with a gentleman just returned from a journey of ten or twelve days' ride into the interior. He described the state of morals and civilization in the sertoes of this province, and of Rio Grande do Norte, as shocking in the extreme. It was, moreover, in his view daily deteriorating. In those wild and thinly populated regions, where the traveler ferrets out his lonely path through the forests for leagues upon leagues without seeing a habitation, it would be natural to suppose that among the few existing inhabitants there would prevail great fraternal love and harmony, especially in view of their all being bound together in the unity of the one church, at whose shrines they are all baptized and all confess. Yet, unhappily, intrigue, discord and murder, seem to be the order of the day.

Revenge arrogates to itself the administration of justice, and crime of the deepest dye tramples upon law, and sets its execution at defiance. The most trifling affront is followed by murder, and any man's life may be sold to hireling assassins for a pitiful sum.

A list of recent and common-place occurrences was related in corroboration of his views. One person was dunned by another for "a charge of powder" he had borrowed, and becoming angry, threatened to shoot his creditor, which threat he executed as the latter turned to escape. Another committed murder to avoid paying a debt of sixteen milreis. A third, in open daylight, in the midst of a village, and in front of a church, stabbed to the heart a real or supposed enemy. His victim was the father of a family, and at the moment was leading a little son by the hand whom the fiendish murderer also thrust through, saying, "Rather than live to revenge the death of your father you shall die also." The only punishment this individual had received, was several retaliatory wounds from some one with the intent to kill, and supposed, at the time, to be fatal, but from which he is said to be recovering.

Having had several applications for tracts and Testaments, I made arrangements for the distribution of all I had, principally by means of persons who wished to present them to their friends, some of whom lived a long way in the interior. One gentleman, a doctor, from Camaratúba, a place in the interior opposite *Bahia de Trahisão*, seeing a Testament which I had presented Mr. R., insisted on having the opportunity of purchasing it. He said he had seen the Bible, from time to time, but had never been able to read it as he wished. He thought highly of the tracts also, and

believed them much needed in a country like this, where religion was so generally trodden under foot.

One day after dinner I took a walk with a young Brazilian student to the Franciscan convent, the most interesting and costly public building of the place. It is fronted by a paved yard, with high walls on either side, on which, as on both the exterior and interior walls of many similar edifices, appear various figures and representations on porcelain or glazed earthen tiles. At the extreme end of this yard stands an immense *cruzeiro* of stone, upon a well-proportioned pedestal of the same material. Within, the edifice is spacious and well built. It consists, as usual, of a large chapel, and rows of cells extending around a square court-yard, with a broad piazza upon both the upper and lower floors, besides more or less rooms for the ordinary purposes of such an establishment. The walls were hung with various pictures, mostly rude and falling into decay. Several of them had the very necessary, though not common, appendage of an explanation of their design.

As a general thing, the configurations with which these monasteries are filled, from the vaulted ceiling of their chapel downwards, are more unintelligible than hieroglyphics. One can decipher cowed monks, mitred bishops, apparitions of angels, and the like. But when he asks for further explanation, he is told that the subject of the representation is the miracles and wonderful deeds of the patron saint and his followers. I observed that even here, where the Franciscans have never been followed by their "beloved brethren" the Dominicans, nevertheless they do not forget them. In one large picture, a Dominican was

represented as confounded before a Franciscan, who, in attestation of his arguments to prove the perpetual virginity of the virgin Mary, smóte his cane upon the ground, and straightway there sprang up three flowers in miraculous corroboration of his doctrines!

I was presented by my friend to an acquaintance of his, a friar of some literary pretensions, who was studying English, in order to qualify himself to obtain the professorship of that language in the Lyceum of the place. The said friar introduced us to his *cubiculo* or cell. It was a snug little room, containing a bed, table, bookcase, and a few chairs. We here had a friendly conversation. The monk had never heard of such an institution as the Bible Society! I congratulated him that, through the medium of the English language, he might easily acquaint himself with the efforts of not only that, but of many other enterprises of equally worthy objects. He apprehended, however, that the Bible and tracts which I recommended, were the same with those that the bishop of Pernambuco disliked, and by means of which Padre — had become a Protestant. I learned that from some cause or other this friar neither ate with his brethren, nor slept within the walls of the convent, but lived with his father near by. There were six friars belonging to the establishment. It was large enough to accommodate two hundred.

As I walked through its lonely halls, there came over me a mournful sense of that delusion, by which countless sums of money have been thrown away upon convents in every town of this unexplored and unimproved country. A religious end they never answered; they are standing monuments of an extravagant and

mistaken zeal. The government has shown its discretion by appropriating them to purposes of business and utility wherever it has had occasion; and if, at the end of another century, many of them are other than heaps of ruins, it will be owing to the policy of the state. This province, following the example of some others, has given each convent the privilege of matriculating nine novices—hitherto, I was happy to learn, without effect. “*Ninguem quer ser frade*”—“Nobody wishes to be a friar,” is the common remark. Although a life of ease and virtual opulence would thereby be secured, yet such was the public and private dislike of monasticism, that, as yet, no one was willing to share its inglorious spoils.

The monastery of San Bento is smaller and more ancient, with only a single tenant, the abbot. This order here, as in almost every place where it is established, possesses *engenhos* with slaves and large landed property in the vicinity. The Carmo convent was without an inhabitant, save some troops quartered in it. The prior had recently deceased. He was described as a notorious *bon vivant*, answering fully the idea of a “jolly fat friar.” He had given a dinner which had passed off with some glee, and said he would have a second part or supplement to it shortly after. Accordingly, he sallied out the next day to purchase the requisite wines. But, before his return, he was attacked with a rush of blood upon the brain, which soon carried him off.

As I one day passed by the prison it appeared to be full, both above and below; and, to judge from the loud talking and laughing within, it might have been taken for a place of amusement.

The recent wars are said to have benefited the country at least in one respect. Numbers of indolent and vicious persons have been drafted into the service, and society thereby rid of a plague. The occasion of the late fire-works was improved for pressing soldiers. Notwithstanding all, however, there is evidence that quite too many villains are at large. But a few weeks before, a man suddenly disappeared out of a public street, where he had been seen at two o'clock P. M., on his way to dine, and was not heard of again till, four days afterward, his body was found by accident in the river. He had probably been decoyed into a house where assassins were waiting for him, as he was found to have been stabbed, and then conveyed to the water some three-fourths of a mile distant. This was an event calculated to horrify every person who heard of it, and to carry consternation through the town; nevertheless, nothing effectual had been done to apprehend and punish the offenders. At first, considerable noise had been made by certain officers of the police, who, it was thought, thereby received some threats or other reasons for being easily satisfied. So the matter rested, with the imprisonment of some suspected persons, who were soon released without any trial.

The soil of Parahiba is in several respects similar to that of San Paulo; also, the situation of the town upon the bank of a stream. Here, however, several kinds of stone appear which I had not before met with in the country. In addition to the clay-slate mentioned as used in paving the streets, there is limestone of a greenish color. It is hard, and used for building, like the granite in Rio. It is broken into fine pieces and

then laid in mortar, forming a very durable wall. Cotton and sugar are the principal exports of this province. The sugar estates do not extend far towards the interior, on account of the expense of conducting their products to market. What sugar is made from beyond the circuit of from fifteen to twenty leagues is consumed in the form of *rapadura*, as the unclarified article is denominated. It is generally cast into small cakes. These cakes resemble those of maple sugar, which are occasionally sold as a rarity in the towns of the United States. They are much esteemed in the sertoes, where they are taken in the mouth before drinking water, to relieve its brackish taste. I was sorry to be informed that both the manufacture and consumption of *caxaça* seemed to be on the increase. It was sold in a great proportion of the houses in the suburbs of towns, and also upon the highway, wherever I traveled. I saw in several instances the sertanejos or mulattoes quite intoxicated. At such times their company is by no means inviting, carrying, as they always do, a pointed knife.

The chief peculiarity which I observed at the table in these regions was a fondness for peppers, which, even in Brazil, might be considered extreme. In addition to being bountifully served up in every dish, a pure decoction of this vegetable, in the form of gravy, containing sufficient *fire* to consume an unpractised palate, was deemed an essential dressing.

Farinha de mandioca was much used, with a preparation of oil, pepper and vinegar, called *farrofa*.

A great many persons of Indian descent are seen in Parahiba, although it is often difficult to distinguish them from the Portuguese on the one hand and the

negroes on the other, with both of which races they are amalgamated in every possible degree.

In the vicinity of Parahiba there are serpents of an immense size, called *cobras de Veado*, from the fact that they swallow deer, and sometimes, it is said, even cattle. Venomous serpents are also common: one species is said to have two heads, and is blind. Blindness and subsequent death follow the bite of this reptile.

CHAPTER XI.

Return Journey to Pernambuco.—Guide Pacifico.—Set out by Night.—Friends by the way.—The Champagne.—Goyanna.—Quarters for the Night.—Journey resumed.—Sertanejos.—Cotton Carriers.—Cattle Fair.—Pasmodo.—Sun-dial.—Iguarassú.—Rio Grandenses do Norte.—The Mails.—Bad Roads.—Night in Olinda.—Early Ride.—Half an hour too late.

IN the course of a few days it became necessary for me to think of returning to Pernambuco. As I intended to return by the land route, horses and a guide were necessarily to be secured. A certain mulatto, named Pacifico, was recommended to me as the best portador or guide to be obtained. Some friends accordingly rode with me to the place where he lived, and which he styled his sitio. It was several miles distant from the city, in a most desolate looking spot. The house was a mere ruin, of one of the smallest and poorest kind of hovels. At this place the wife and five children of Pacifico were found; the Senhor was absent. His better half, however, pledged him and two good horses to be on hand for my journey early on a given morning. The morning came, but no Pacifico made his appearance; accordingly, Mr. R. rode with me to look him up. He was found this time in his sitio. He made many apologies for the misunderstanding, promising to bring me a good horse early the next morning, and come properly mounted himself. I may here remark that many of the horses in those parts are truly superior both in size and con-

dition. The saddle-horses, almost universally, have a *carrega* or ambling pace.

The next morning I was called about three o'clock, Senhor Pacifico having appeared according to promise. Before starting, I took leave of my hospitable friend, who to the last moment was attentive to every thing that could promote my convenience or comfort. He had also furnished me with letters to families on the road, and given every requisite instruction for the journey.

I was disposed to examine the horse brought for my use, but as there was no moon, the starlight was insufficient. Notwithstanding some presentiments that the real character of the animal would fall somewhat short of the numberless eulogiums which were heaped upon him, I mounted, and we were soon upon the road. All was silence in the town, except at the prison, where guards were pacing in front, and loud voices of mingled merriment and blasphemy were heard within.

On entering the first piece of woods, we passed two men armed with swords and guns, of whom I had no very favorable impressions, although they were talking cheerfully, and did not molest us. Pacifico afterwards told me that they were hunters, on their way to secure game, (*bicho do matto*.) By and by the sky began to redden, and daylight soon appeared. I now had an opportunity of observing our condition and appearance. I found myself to be astride of a genuine *Rosinante*, whose beauties and whose virtues would not have suffered in comparison with those of the original steed of the knight of *La Mancha*. At the same time, the horse of my man Pacifico was a worthy companion. Although possessed of but one eye, he

threaded the mazes of our winding way to admiration. To have seen him, one would scarcely have believed that he could stand alone; yet he bore up gaily under his rider, mounted on the top of a huge *cangaia* or pack-saddle, within the precincts of which were lodged my cloak and portmanteau. Presently a circumstance occurred that gave me new ideas of the powers of my animal, accompanied with great thankfulness that it had not taken place sooner. Without any apparent cause, he suddenly commenced kicking "high in air." Not knowing how to interpret this demonstration, I urged him forward, thinking he would have need of all the strength he possessed before the journey was completed. But the same movements were repeated, and by and by, he laid himself down in the road. It was then found that the saddle was pressing upon parts of his back that had been severely galled some time before. To remedy this injury, Pacifico transferred a mat from his *cangaia*, which fortunately answered the purpose, and we passed on without farther interruptions of that sort.

Several showers occurred during the morning; and between bridgeless rivers and wet bushes, through which we were constantly passing, my feet became very wet, notwithstanding my high boots. At the distance of four leagues, we passed through an Indian village called *Jacoue*. It had a church, school, and some ninety or one hundred houses, built in the ordinary style of mud and thatch. At nine o'clock we arrived at *Terra Cavada*, the name of a sitio, to the owner of which I carried a letter. The senhor was not at home. but as it was raining, I did not scruple to accept the kindness of his good lady, who ordered a

hammock to be suspended for my use while the horses could eat and rest. The situation was beautiful, and the whole vicinity seemed to be a plantation of *bananeiras*. The house was among the most indifferent objects in sight. The mud floor of the *sala* could scarcely have been more uneven; the walls were not whitewashed, and it was at the same time small, and in great confusion from the manner in which persons and things were crowded together in it.

Senhora was at the time negotiating with a pedler; not a Yankee pedler, but a Brazilian, whose "fit out" might perhaps give even a Yankee some new ideas. He carried his stock of goods on horseback. They were stowed away in two large trunks made of rawhide, but so adjusted in weight as to balance each other on opposite sides of the horse, where they kept company with the legs of the owner. I did not stop long to theorize upon this or any other subject, when once my rede was swinging, but having put my feet into a pair of dry stockings, I sought the balance of my night's rest. At eleven o'clock I was ready to resume my journey; but just at that moment I received an intimation from Pacifico that breakfast was preparing, and that we must consequently wait. The repast was straightway served and well relished.

On taking leave I made presents of tracts to the Senhora, who declared herself to be highly delighted with them. At twelve o'clock we were again on our way. The rain had ceased, the bushes had become dry, and all nature had put on a more cheering aspect. The face of the country was undulating, sometimes presenting a hill-side covered with denden palms, or an opening sprinkled with mangabeira trees;

and anon, a dense impenetrable forest of varied foliage. It was on this part of the rout that Pacifico, whose feelings seemed to enliven with the scene, related to me his history and pretensions. He said he had married when very young, and now had five children; that he owned considerable property, not only in horses, but in a rented house in the city; and that his present style of living was a mere matter of policy to avoid the suspicion of wealth, and consequent robbery. He asserted, moreover, that he was a guide of especial confidence and enterprise, always starting promptly, and getting through before the time appointed. I was prepared to appreciate a part of these representations from what his friends had told me of him, viz: that he never appeared in town except in the night, to avoid being apprehended for debt, or pressed for a soldier. Of the rest, I was enabled to judge in the sequel.

I frequently saw large ant-houses, both upon the sides and in the tops of trees. In form they resembled wasps' nests, although they were much larger, and made of earth. I took occasion to examine one which appeared to be several years old. It was now tenantless, but full of winding cavities, with thin partitions between them. It had once been inhabited by the *copim* or white ant. I saw in none of these regions the tall and tent-like ant-hills that abound in the *serra acima* of San Paulo. In the course of the afternoon I observed a flock of large parrots, and some other birds of gay plumage; also, a monkey passing over the road just before me, upon the connected branches of trees. The latter was of the small black species, called here *sáuy*, and at a little distance resembled a black or gray

squirrel. This last mentioned animal, so common in North America, I have never seen or heard of in the woods of Brazil.

About two o'clock we passed another Indian village, called Alhandra. It might have had a thousand inhabitants, but they were by no means exclusively Indians. The place appeared, in all respects, like the common povoações and villas of the country. A little beyond this was Curupusúru, an engenho, to the owner of which I bore a letter. I saw his son, drank a cup of cold water at the door, presented a few tracts, and pushed on, instead of stopping all night, as it had been partially planned that I should. About five o'clock P. M. I arrived in sight of Goyanna, a town ancient and celebrated in history. It presents a lovely aspect when seen from a distance, but of that kind which gives a very false idea of the reality. All the Brazilian towns have two peculiarities which add to their external appearance—first, the buildings have a uniform color, white; second, every eminence or prominent point within them is adorned with a temple of antique structure.

Goyanna is a *Cabeça de Comarca*, or shire town. It is four leagues from the sea-coast, fourteen from Parahiba, and fifteen from Recife, situated between two small rivers. In it resides a judge of civil, and another of criminal law, who preside at the sessions; also, a prefect of the police. It has a Latin school, two primary schools, a recolhimento, hospital da misericórdia, convent of Reformed Carmelites, and five churches.

Near the river the mud was very deep, and in passing the stream I was fortunate not to fill my boots

with water. On entering the town it proved to be miserable and dirty. Almost the only building which did not appear to have a downward tendency, was a new prison going up. Pacifico conducted me to the best, and perhaps the only establishment in the place in which we could be accommodated for the night, (arranchado.) I think that in respect to filth and disorder, it exceeded all the places in which I had hitherto put up.

My first movement on alighting was to walk through the length and breadth of the town, to satisfy the eye as much as possible with seeing, and hoping that upon my return the public house would be in better order. All changes, however, seemed to be for the worse. My quarto, which appeared to be the best room the house afforded, had become the receptacle for four or five saddles and *cangaias*—an old hen was gathering a brood of chickens under her wings in one corner; the solitary and glassless window opposite was set with heads and shoulders peering out into the street; while such a troop of urchins, ragged and naked, black and white, as were careering through the apartment, small enough at best, I will not attempt to describe. I took a chair and seated myself in the street, for good and obvious reasons, until Pacifico was ready to cater for my supper. I then returned to assert my rights. Suffice it to say, that I got the room tolerably free from intruders, and was spreading out my eatables upon the window-sill as a substitute for a table, when, behold, the master of the house came in, whom I had not before seen or heard of. I cannot say whether motives of interest or self-consequence predominated, but certain it was that he produced a revolu-

tion in the order of things very speedily, scolding every moment at the top of his voice, that a gentleman should be treated in so neglectful and barbarous a manner. My supper was at once transferred to another room, where there was a table permanently fastened, its legs being driven into the ground. Water was brought for washing, with a towel, having an immense ornamental border. Presently I found myself seated to my solitary meal, with no fewer persons than the Senhor, Senhora, three children, and an occasional straggler gathered around to witness my operations. The Senhor even assisted to skin my roasted *cameroens*, (shrimps,) protesting at the same time that they were miserable, and that I might have much better if I would only wait to have them caught and cooked. I could but smile at the good grace with which all this officiousness was enacted, and on the whole thought it preferable to the sullen, freezing indifference, sometimes met with. It gave me, moreover, an opportunity to speak in turn, and to introduce such conversation as I chose. I found that the oldest child went to school, and that the others would soon go. They accordingly became the nominal recipients of some *folhetos*, which I heard their father reading aloud till late at night—having become, as he informed me in the morning, very much interested in them.

Before proceeding farther with the events of the evening, I must mention that in the course of the day we had come up with three horses belonging to Pacifico, which he said he had sent forward the day before, on their way to the Recife for cargo. They were accompanied by a *matuto*,* called Joãozinho,

* A term derived from *homem do matto*, signifying a backwoodsman.

and Pacifico's oldest son, whom the father had described to me as well instructed in reading and writing, but who declared to me himself that he knew nothing about one or the other, having never been to school in his life. I looked in vain among the animals thus overtaken to find a better than that I rode; however, the parties became united, and when I came to "turn in" to my hammock, I found that all three were to be companions of my bed-chamber, stretched out upon benches within reach of me. My first impression was to remonstrate, but a kinder and probably wiser sentiment prevailed, in compliance with which I did not so much as question their right to any privileges they might get in connection with mine.

I had been led to anticipate much annoyance on the way from *carapatos*, small insects, which, once coming in contact with the skin, adhere to it, and bury themselves in it, causing a most excruciating pain. They are much more abundant in the hot than in the rainy season, and as yet had hardly become common. I met with none of them, although Joãozinho declared they had diverted themselves upon his yellow skin at a great rate. In the morning I was anxious to start as early as the light would permit us to cross the river. We reached the stream about six o'clock. Here Pacifico suddenly informed me that he was sick, and could go no further, but that he would send the matuto in his place, who was a person of nearly equal ability and confidence with himself. I did not readily consent to this arrangement, but told him we would talk about it on the other side of the river. We crossed in a canoe, swimming the horses. Finding that he persisted in stopping, I determined to waste no time in parleying, and pushed

on, accompanied by the matuto. The road lay through a forest for several leagues, being wider than before. The air was fresh and balmy, and numberless birds of plumage and of song enlivened the scene. The soil was sandy, the surface level, and considerable hewn timber was scattered along the road. After proceeding two or three leagues, houses became more frequent, almost all of them exhibiting a bottle or jug at the window, as a sign that ardent spirits could be bought within. I saw frequent flocks of parrots and paroquets. The natural cry of the former resembles that of the common hawk. The day was beautiful. I overtook, and for some time accompanied, a troop of



SERTANEJOS CARRYING COTTON.

sertanejos,* whose horses were loaded with bags of farinha de mandioca and bales of cotton. I was not a little amused with their manner of mounting. When, on account of a high load, they are unable to spring on at one leap, they take hold of the horse's tail, place their foot upon the gambrel joint, and walk up over the hips of the animal. Their horses are trained to stand perfectly still during the process. The cut represents the style in which nearly all the produce from the interior of the provinces of Parahiba and Pernambuco is carried to market. About noon we came to an engenho denominated *Caga Fogo*, which appeared more as every Brazilian plantation might and ought to appear, than any other I saw in the country. The house was low but large, and neatly whitewashed, with green doors and window-blinds. It was located in the midst of an extended and fertile valley, surrounded with the proper out-houses, flanked on the one side by a splendid field of sugar-cane, and on the other by green pastures, extending to the brow of the neighboring hills, and sprinkled with grazing herds. Near by was a fine pond, furnishing water power for the sugar-mill and similar purposes, while its dam answered as a bridge to the stream, having a waste-weir for the surplus water.

The village of Pasmodo, formerly a freguezia, but now only a *provoção*, was next in order. It seemed to be the time of a festa. The church, and the square in front, were dressed out with flags and such like ornaments, several of which I observed to be ladies'

* The term *Sertanejo* signifies an inhabitant of the *Sertão*. It is considered more dignified than *matuto*, and is applied to proprietors in the interior.

shawls or large handkerchiefs, tied to poles set in the ground. This place is remarkable for the manufacture and sale of great numbers of the knives (*facas de ponta*) which it is the passion of this people to carry, in a silver-mounted sheath, by their side, and their vice to use too often for desperate purposes. I saw great numbers of them exposed in the windows for sale, and very often in ominous conjunction with the rum bottle.

We at length paused at Itabatinga, near to Igua-rassú, where my guide left his horse, preferring to carry the cloak and portmanteau himself rather than to attempt getting the jaded animal any farther. I tried in vain to procure an exchange for mine. In front of the house where we stopped was a cattle fair, which had collected a number of spectators. It seemed to be a branch of the weekly fair that is held at *Pedras de Fogo*, a place seven leagues beyond Goyanna. At that place vast numbers of people collect every Wednesday and Thursday for the general sale, purchase, and interchange of commodities furnished and needed by the sertoesns. As a means of judging of the concourse of people who assembled there, I was told that sixty or seventy oxen are frequently slaughtered on the spot for their sustenance. I was about leaving Itabatinga without perceiving any opening for doing good, when I observed a rudely-constructed sun-dial placed before the door of a house, and an old gentleman with silver locks watching the progress of the shadow. On approaching, to compare the rate of my watch with that of the sun, which of course must be correct, I found the former to be considerably too fast. However, the old gentleman and myself became imme-

ciate friends. He had recently retired from the Recife to spend the remainder of his days in quiet. Being fond of reading, he was very happy to receive the tokens of esteem which I presented him. Some other persons, who had gathered round during our conversation, seemed also glad to have a supply of tracts.

Iguarassú is located upon an elevation, at the foot of which flows a small river of the same name, crossed by an ancient but very good stone bridge. It is a league and a half from the sea coast, and six leagues from Pernambuco. It is at present a villa, has a primary school, a convent of Antoninos, recolhimento, misericordia, prison, town-house, mother church, and four hermidas, or filial churches. It has the air of antiquity, and is on the decline, having but little business. I observed one temple with its roof fallen in. The only communication I had with any one in the place, occurred as I ascended the hill and entered the principal square of the town. In front of one of the churches there was a man with a red *capa* over his shoulders, seated beside two images, and surrounded by more or less persons gazing at them. He saluted me, as I passed by, in a gruff, uncouth tone, "*Ho! patricio dá ca esmolos para os santos!*"—"Hallo, countryman, hand over your alms for the saints!" I thanked the lazy fellow for his politeness, and pursued my way.

Soon after passing Iguarassú, I overtook a troop of a dozen horsemen; several blacks were riding forward, and their masters in the rear. In front of all was a drove of cattle, which I supposed to belong to the party, but which it appeared did not, being soon left behind.

At first none seemed sociable, and I spurred on my charger, aware that I had a long road before me, as I intended to go to the Recife before sleeping. I ascertained, in passing by, that the cavalcade was from Assú, in the province of Rio Grande do Norte, eighty leagues distant, and on its way to Pernambuco to purchase goods. Presently I was overtaken in turn, and conversation commenced in earnest. The man to whom I had spoken, in passing them had communicated to the rest the fact of my being a North American, which I had given him in exchange for some information respecting the troop. The greatest curiosity was at once aroused, and now manifested on every point, respecting me and my country. I found Senhor João Gomez, the captain, to be a very intelligent and apparently worthy man, accompanied by his son and two *compadres*, which latter persons, if not equally well informed, were certainly not less desirous to become so. Their questions were diversified and often very amusing, upon every topic relating to the arts, customs, politics, and religion of the country from which I came, and I doubt not that the information I communicated sounded very strange to them. When conversing upon religious subjects, although an occasional assent would be given to what I said as just or important, yet, having been taught that all were Christians who had been baptized, they seemed to think it a small matter whether a man were a good or bad Christian. The former character secured him a place in heaven, while the latter circumstance, being accidental, could only send him to purgatory. The captain said that Bibles were occasionally met with in his vicinity, and that he had one in his family.

During the several hours we rode in company, the moral condition, and the civil relations and prospects, both of Brazil and the United States, were thoroughly discussed. We had, in the meantime, been traveling over the table lands, where engenhos and habitations of different kinds were somewhat frequent amid a succession of clayey hills. At length the Rio Grandenses stopped for the night, and I had yet three leagues between me and the Recife. Notwithstanding a ride of nearly fifty miles since morning, my Rosinante still kept upon his legs. This was nearly all I could say in the beginning; but it was now evident, that notwithstanding his appearance, his capacities for a *long run* were second to those of but few horses in the country.

Just before dark I passed the *correio de governo*, or government mail, which was a species of leathern trunk, strapped on the back of an Indian on foot. This is the usual method of conveying the mails in these regions; and in addition to that of the government, there is a weekly post of the same description between Pernambuco and Parahiba, supported by the merchants. It had now become dark, and our last league before reaching Olinda, was over a wretched piece of road. At one point of it I was reminded of my proximity to my journey's end, by catching a delightful glimpse of the Recife, with its lamps just lit up for the evening.

Many troops of horses were met on the way heavily loaded for the interior. Coming at length to some narrow passes where I could see nothing that was before me, I waited for my guide who had lingered behind. He at length came up in company with the *correio*. We soon arrived in Olinda, and proceeded to an establishment at which my man Joãozinho was

accustomed to stop, and where I designed to leave my horse and walk the remaining distance into Pernambuco. My attendant, however, protested that he was too tired to proceed another step, and begged me, *pelo amor de Deos*, to stop for the night. I yielded, out of pure compassion for him, on his promising to start at half past four the next morning. To my astonishment, when that hour came, I found him disposed to delay still longer. It now appeared that he had a plan on foot for extorting extra pay. He was soon disabused of his expectation of succeeding in that, and we finally were in motion by half-past five. My great anxiety had been to reach Pernambuco before the arrival of another steam-packet from the south, which I had every expectation of doing. Judge then of my painful surprise on perceiving, the moment I reached the high beach between the two cities, a steamboat in the act of firing up to leave the harbor. I hurried on as fast as my horse could carry me, but owing to the depth of sand, it was an exceedingly slow road: before reaching the end of it, I had opportunity for all sorts of conjectures. Probabilities seemed to favor the idea of her being bound south rather than north. In the former case, I wished to send letters—in the latter, to embark myself. In either, how easily I might have succeeded by going through according to my intention the night before! But even now I should succeed if the boat did not leave before the usual hour, eight o'clock. I hurried to the sea-shore, and dismounted amidst a crowd of eager spectators, just as the boat was passing by the light-house upon the reef. By inquiry, I found that she was the Pernambucana, bound to Pará. She had been sent nearly a week before her

time, in order to carry government dispatches and an armament to Maranham, to assist in quelling the rebellion. Owing to her haste, she had sailed at half past six, instead of waiting till the usual hour. As it was now impossible for me to go on, and as another steam-packet could not be expected under a month, the keenness of my disappointment can only be imagined. How perplexing, to think of the repeated delays that had occurred, notwithstanding all my plans and efforts. After all, it was being only half an hour too late that was to cause thirty days' detention!

A little reflection, however, brought to my mind a variety of considerations, not only why, as in a world of disappointments, I should rejoice in this as one of the least that could have happened, but also, why I should regard my detention as entirely Providential. This I have now many reasons for believing it to have been.

CHAPTER XII.

Temperance among Scamen.—Embarkation in the Maranhense.—Province of Rio Grande do Norte.—Natal.—Cape St. Roque.—Island of Fernandó de Noronha.—Entrance to Ceará.—Landing in the Surf—Paviola.—Survey of the City.—Style of Building.—Society. Ride to Villa Velha.—Sandy Plains.—Engenho de Rapadúra.—The Campos.

I HAVE recorded, in preceding chapters, the more important observations made during my farther sojourn in Pernambuco. One circumstance, however, deserves mention here. A few days after my return from Parahiba the steamer St. Sebastian came into port, on her return voyage from the north. Just before I took leave of this vessel, on my arrival in that port, a deputation from the fore-castle, upon the inmates of which I had bestowed frequent attentions, had waited on me, requesting that I would draw up for them a temperance pledge adapted to their circumstances. These circumstances I knew to be very unfavorable, as rations of spirit were daily served out to the crew, and many of them were already confirmed in their attachment to the ruinous fluid. I, nevertheless, prepared the requisite paper, and put it in the hands of those who desired it, adding such cautions and encouragements as seemed proper. I had been troubled with some misgivings respecting the result; but now, that occasion offered, I hastened on board to ascertain what it might be. To my agreeable surprise, I learned that thirteen seamen and firemen had signed the pledge, and strictly observed it, notwithstanding all their temptations.

The first officer of the vessel, who professed to be a temperate man, and who had refused to sign the pledge as unnecessary, had alone been discharged, and left behind on account of drunkenness. The captain's wine bottles had proved too great a temptation for him, and his consequent disgrace demonstrated the inefficiency of any protection against strong drink, except total abstinence.

In due time the Maranhense steamer arrived from Rio, and I embarked in her for the northern ports. Five o'clock P. M. was the hour of sailing. It was punctually observed, notwithstanding a squall of wind and rain made it somewhat hazardous crossing the bar. Again at sea, I spent a comfortable night on my camarota, passing over the same course which I had previously navigated on board the canoe and jangada. In the morning we were opposite Cape Blanco, in sight of land, and soon passed the mouth of the Parahiba river.

During the course of the day, leaving the province of Parahiba behind, we passed along the coast of Rio Grande do Norte. This province derives its appellation from a stream, on which its capital is built, and which was called by the natives Potengi. It lies between Parahiba and Ceará. Its coast exhibits no highlands. It appears uniformly sandy on the beach, but is covered with low matto towards the interior. The face of the country, back from the ocean, is uneven. Its forests are said to produce better Brazil-wood than any other part of the empire, and also many precious drugs. Its climate is generally healthful. The soil, with the exception of a few places, is by no means fertile, on account of the superabundance of sand. Nevertheless,

it produces cotton, sugar-cane, rice, and some other valuable commodities; and is, in some sections, devoted successfully to the rearing of cattle.

Natal, the capital, is located on the right bank of the river, near its mouth. It is an ancient city, although still small. It was a position of great importance during the Dutch wars, and its fortress, by which the city is still defended, was then pronounced the strongest in all the country. The port cannot be considered a good one, although it admits vessels of one hundred and fifty tons burden. The foreign commerce of the province is very inconsiderable, and there is at present no prospect of its speedy improvement. The state of society does not differ materially from that in the neighboring provinces. Within the boundaries of this province is cape St. Roque, distinguished as forming the angle of the north-eastern coast of South America, and known to every navigator who has crossed "the line;" at least, in calculating his chances of falling to leeward. A large rock, resembling a hog's head in form, marks the extremity of this cape, and withstands the continual dashing of the waves. When we had passed this point, our course became W. N. W., and continued thus through the night.

In this connection, it will be proper to notice the island of Fernando de Noronha, which lies about seventy leagues N. E. from cape St. Roque, in south latitude $3^{\circ} 56'$. This island has been successively under the dominion of Portugal, Holland, France, and Brazil. It is about twenty miles in circumference. Many little islets are divided from the principal island, and from each other by narrow channels. They are all rocky and barren, although frequented by vast

numbers of sea-fowl, and affording a favorable locality for fishing. The island has two harbors, but neither of them is safe during a storm. Its appearance from a distance at sea, which I had an opportunity of observing during my outward voyage to Brazil, has been, with some propriety, likened to an immense church. The principal mountain-peak serves as a steeple, and, as such, is sometimes called Campanario. Nothing, however, is more dissimilar to the moral condition of this island, than the idea of a church. It has for ages been occupied solely as a place of exile and imprisonment. Seven forts were erected upon it by the Portuguese, in the days of their wealth and power. A small garrison is always stationed at Fernando, for the purpose of keeping in subjection the malefactors confined upon that rocky and sea-girt prison. No woman is allowed to visit the island, and most of the provisions used upon it are carried from Pernambuco.

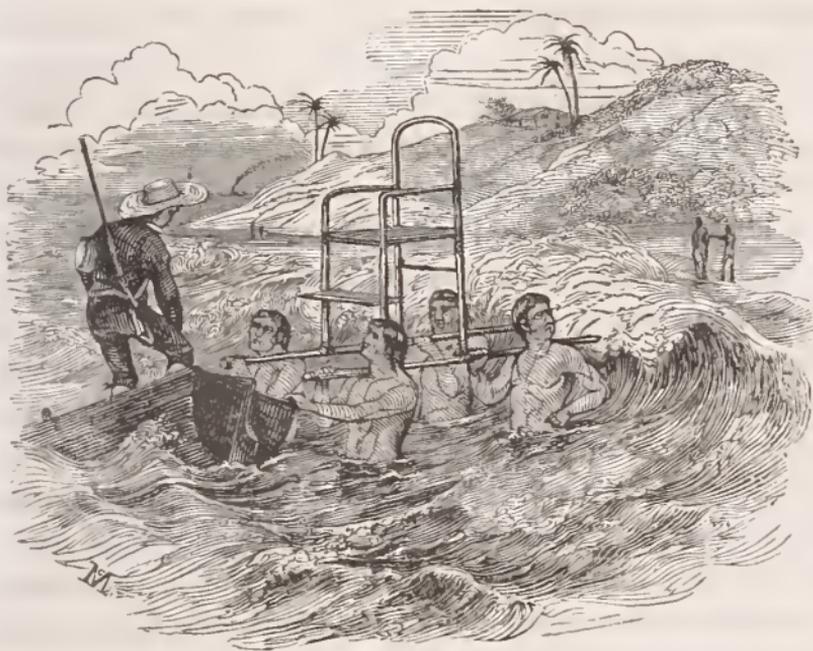
On the second morning, after doubling cape St. Roque, we began to look out for the port of Ceará, to which we were next bound. The weather was thick and squally, and at the same time the land was very low, so that we had some difficulty in finding our harbor. We did not enter it until noon. Even in fine weather this port is somewhat difficult to make, not so much from its wanting landmarks, as from the difficulty of seeing them. There is generally a thick haze hanging over the land, and more especially during the period of the strong winds, which, as the coast is low, prevents its being seen at any considerable distance; while long, low banks of cloud, are continually presenting the appearance of a shore. This occurs when the weather is perfectly clear overhead.

The position of Ceará is in $3^{\circ} 42' 58''$ S. latitude, and $38^{\circ} 34'$ W. longitude. Its landmarks are the slight promontory of Micoripe on the south, and the mountain-peaks of Mararanguape, which lie to the north, some distance inland from the city. These were the first and only high mountains I saw on the coast north of Bahia. They mark the termination of the great serra do Mar, which I described in connection with my visit to S. Paulo, and which stretches through at least twenty degrees of latitude, sometimes bordering directly upon the ocean, at others standing far inland.

Ceará is frequently denominated Fortaleza, after an ancient fortress built upon the shore to defend the harbor. Scarcely any thing of the city can be seen from the sea, besides this fort and a few huts by which it is flanked on either side. At the left of the town is the mouth of a small stream, whose banks are adorned with coqueiros, the greatest ornament in the scenery of these regions.

The bay of Ceará opens to the north, and presents to the eye a regular and beautiful curve, sweeping inward like a semicircle. The harbor is formed by an invisible reef of rocks, analogous to that of Pernambuco. It was never very good, and is now deteriorating through the constant influx of sand. At the time of our arrival, a few coasting-smacks and an English brig were all the vessels in port. The landing is nowhere good, on account of the heavy surf that continually breaks upon the strand. Adapted to this, the pilot-boat in which I went on shore was guarded by strong outriggers to prevent capsizing, but even then did not willingly come in contact with the shore. After conveying passengers from the ship to a fordable depth

near the water's edge, it waited for them to be taken on shore in a paviola. This is a species of chair, fastened upon cross-bars, to be conveyed on the shoulders of four men.



PAVIOLA.

The bearers of this singular vehicle, need to be of equal height, and they are generally very tall and athletic. As I saw a party of them marching steadily into the surf to bear me off, in the instance of my first going ashore, it appeared very evident that they were not afraid of the water. Occasionally a surge dashed over their heads, and hid them a moment from sight. During this assault they paused, and as the wave passed beyond or receded from them they again moved along. At length two of them laid hands upon the boat to steady it, and I stepped into the paviola, and

seated myself high above their heads. Notwithstanding all this elevation, I did not escape without a sprinkling of the "salt sea-foam." But, on the whole, I thought myself fortunate not to be washed off into the surf. Once set down on the beach, I pursued my way leisurely towards the town, and the wind and sun dried my garments.

One of my first duties was to call upon a prominent merchant of the place, to whom I presented letters. This gentleman welcomed me with great hospitality to his house, and entertained me with a detail of many particulars, respecting the city and province of Ceará. Towards evening he furnished me with a horse, through whose good service I had before night explored the greater portion of the city and its precincts. The first thing to be said of Ceará is, that it is literally a city built upon the sand. From the beach to the remotest suburb all is sand, sand. If a person walks, the deep sand wearies his limbs; if the sun shines, the heated sand parches his feet; and, if the wind blows, the flying sand fills his eyes. Sand fills the streets and composes the side-walks, except that, here and there, it may be covered with a broken flagging of stone or brick. Walking, riding, and driving, seem to be equally impeded by the sand; and, for the locomotion of a single cart, it is not rare that ten oxen are employed. Nevertheless, the plan of the city is good; the streets are wide, and its squares ample.

When Lord Cochrane took possession of the place in 1824, he attempted to beautify it by planting rows of trees at the sides of the streets. The people, moved by their dislike to the man, or by some other infatuation, afterward destroyed the trees, tearing them up

by the roots, thus ruining an improvement which would, in its maturity, have proved a signal benefit to them and their posterity. For the last few years the town has been improving. Several buildings were going up at the time of my visit. The most permanent building material in use is a large coarse species of brick, but a majority of the dwellings are *casas terreas*, built of mud and sticks, in a style that allows of their being put up and furnished in the course of a day or two. This style seems to suit the genius and habits of the people better than that which costs more labor, although it be more permanent.

The public buildings are neither large nor distinguished by any peculiarity from those already described in connection with other places. The city, however, does not contain a convent, nor any edifice devoted to monastic purposes. This remark may also be made of the entire province, a circumstance that is believed to be unparalleled in Brazil. The only complete church in Ceará belongs to *Nossa Senhora do Rozario*, the especial protectress of the negroes. That of the Conception, frequented by whites, was a few years since torn down, in order to be rebuilt on a grander scale; but the work stopped when the walls were about half erected, and still appeared likely to remain in that position for some time to come.

On returning from my ride to spend the night with my newly acquired friend, I found myself most agreeably situated in his interesting family. The two eldest children were absent, receiving their education in Portugal. For the younger, an English governess was employed in the house. The supper table was furnished with wine. On my asking leave to decline

its use, I had the pleasure of learning that I was associated with Senhora G., the lady of the house, who was also member of a temperance society. This circumstance was a cause of mutual congratulation, since it was a rare thing for a guest to refuse wine, and equally so to meet a Brazilian lady who gloried in a pledge of total abstinence. As guests in this family, were also an elderly Portuguese gentleman and his wife, a young English woman. The former had once been wealthy, but had thrown away his property in scheming—a branch of business upon which he was still profoundly intent, projecting various improvements for the country, and writing pamphlets to demonstrate their utility. Either through his own misfortune, or through some special obliquity in the understanding of every body else, scarcely any of his plans hitherto had even been the subject of experiment, so visionary and groundless did they seem to the public.

On my return from the north, I found that this excellent family was absent from the city, having retired a few weeks previously, to spend the season of the sugar harvest (*assafrá*) upon a plantation two and a half leagues distant. Senhor G. was at his counting-room, and as profuse in his kind attentions as when I visited him before. He invited me to ride out in his company, and spend the night with his family at the *fazenda* of Villa Velha. A proposition so agreeable in itself was not likely to be declined. We were accompanied by an intelligent gentleman from Aracaty, a principal port and town of the province, situated thirty leagues to the south-east, on the river Jaguaribe, twenty-four miles from its mouth. Our course lay along the sea-beach westward about two leagues, and

thence turned inland to the spot on which, as its present appellation indicates, the town of Ceará was first located. This place is on the bank of the Ceará river, which furnished some advantages for a port, that the present harbor does not. It lacks, however, any prominent point of land to protect and distinguish it; and it is believed that in view of all things the change was well advised.

There still remains an atterado, or turnpike, constructed by the Dutch during the period of their conquest. This is the only monument of former times that remains to distinguish the locality as ever having been occupied by man. During this ride, I had a specimen of the sandy deserts, which, on a small scale, are to be found in certain portions of this and the neighboring provinces. Nothing that I saw elsewhere so much resembled the drifted snows of the northern hemisphere. The winds have here exhibited the playfulness of their fancy, as completely as they ever do among the lighter and more perishable materials of the cold winter storm. Cones, pyramids, and truncated mounds of various sizes, had been erected by them, with sometimes a long level intervening, only marked by waving lines like a slightly ruffled sea.

As we approached the river, the soil appeared more fertile, and was covered with vegetation, both wild and cultivated. The house at Villa Velha was quite indifferent, and the owner intended soon to supply its place with a new one. The principal establishment connected with it is called an engenho de rapadúra. Sugar in such establishments is manufactured only in its crude state, and is cast into small cakes for domestic consumption. We arrived by moonlight, and found

the family awaiting us. The evening was passed in animated conversation; the revolution in Maranhão, from which place I had just come, forming the principal topic. At the time for rest, I retired to a hammock, swung up in a large shed built to cover the cauldrons in which the guaràpa was boiled. Sleep proved sweet and refreshing. The next morning, after an early breakfast, we returned to the city by a more direct road through the campos. The soil here was occasionally covered with patches of trees, in the manner of the oak-openings of the United States. Some of them bore valuable fruits. We passed a place which was once evidently the site of a lake, now dried up. At this locality I found an immense quantity of interesting land-shells.

CHAPTER XIII.

Province of Ceará.—Cattle.—Carnauba Palms.—Inhabitants.—Indians.—Food.—Floods and Drought.—Statistics.—Low state of Finance.—Proposed Province of Cayriri Novo.—Party Strife —Execution of Criminals.—Sabbath at Sea.—Company.—Province of Piahy.

THE province of Ceará is very large, and in many respects important.* But for the vicissitudes of climate to which it is subject, it would be one of the most productive regions of the empire. The sandy downs which give the coast so desolate an appearance, do not prevail throughout the interior. Even they are not wanting in fertility, when properly irrigated; how much more valuable, then, must be the genial soil of the uplands of the interior? Cotton, dyewoods, and hides, form the principal exports at present. The cattle of Ceará are celebrated for their noble form, and their patient endurance of the yoke under circumstances which it would be impossible for the animals of a colder climate to support. Not less is their flesh esteemed, herds of them being often driven to supply the distant markets of Pernambuco and Bahia. Although the preparation of jerked beef is not so common here as in Rio Grande do Sul, yet it is carried on to a considerable extent, the article being known as *carne do sertão*, instead of *carne secca*.

There prevails in this province a great abundance of the *carnauba* palm, (*coriphæra cerifera*.) These trees are not less valuable than the cocoa palms of Itamaracá, which they even rival in beauty. They

furnish food, houses, and raiment. Besides an edible fruit, their palmito, the tender extremity of their flower stem, is large and deemed delicious when prepared for the table. Their trunks are remarkably regular and strong, serving either for fuel or the construction of dwellings. To form an exterior wall, they are driven into the earth in rows, and the interstices filled with mud. Being split open in the middle, they are used as rafters to sustain tiled roofs. The outer envelop of the flower-bud is a thin bark, woven by nature, and sometimes used for garments. The splendid leaves and branches of the tree form a handsome and durable thatch; and I was told that the fibres of its root subserved, in some cases, important medicinal purposes.

The great natural advantages of this country must be noted among the existing causes of its low state of improvement. The stern voice of necessity, "work or die," never disturbs the day dreams of the Brazilian, as he yawns in his hammock during the bright hours of sunshine. The great mass of the lower classes live as they list. Their wants are few and simple, and to a great degree conformed to the spontaneous productions of nature. Multitudes of Indians inhabit Ceará, in a state of semi-barbarism. As a general rule, they are idle and vicious, living chiefly upon indigenous fruits, or those which are cultivated with scarcely any trouble—but seeking occasional plunder.

At a former period they were under an excellent system of police, and could be hired in any number to work on the plantations of cultivators. This regimen has long since disappeared, and the wretched beings are now of no service to themselves or to any one else. Although their degradation and pitiable state are re-

ferred to in every president's report, yet from year to year no proper efforts are made for their instruction or improvement. Slaves at the same time are comparatively scarce in the province. This is a circumstance lamented by the people generally as a great calamity; but it is easy to believe that indolence enough prevails there already. It would be excessive cruelty to enslave others, so that more of it might be indulged. As an illustration of this idea, I will mention the fact, that the melancia or watermelon, which grows to a large size in all parts of Brazil, is produced here in unwonted profusion. During their season these melons are not only eaten as a dessert, but as a principal article of food, especially by the Indians and mixed races. So abundant are they, as to be sold frequently at the rate of twenty cents per hundred. Thus, for a single penny, could be purchased as much as a man would consume in a week.

Thousands of these people, in the interior, have never seen the article of bread. An anecdote was related to me of a matuto from the far sertão, who, on visiting Aracaty, resolved to gratify his curiosity respecting what he had so often heard of as a great foreign luxury. He accordingly went to a baker's shop and purchased a hat full of rolls, and then seated himself under a tree and commenced paring them, as he would oranges or bananas. The taste, however, did not please his palate, and he soon threw them away as unfit to be eaten, exclaiming, doubtless, "não presta para nada."

It is difficult to say which is the greater scourge of these regions, the freshets or the droughts. The former result from long-continued rains in the early part of the

season, which destroy cotton in the blossom, and affect very unfavorably other branches of agriculture, at the same time causing the streams to swell, overleap their boundaries, and ravage the changeable surface of the soil. During the droughts, years have been known to pass by without rain. At such times vegetation perishes, and both animals and human beings die off without number. It was painful to listen to the descriptions given of these *seccas*, and the famine consequent upon them. I was prepared to understand them by the details previously given me of a similar scene, which a gentleman, with whom I met in Pernambuco, had witnessed a few years previously in Rio Grande do Norte. Absolute starvation prevailed in the country, and the only hope of the inhabitants was in finding their way to parts of the coast to which supplies had been brought from abroad. Hundreds died upon the way, and their emaciated corpses were scattered upon the sand, often without interment, but so emaciated and withered as scarcely to taint the air, or offer a banquet to the worm. Some who had strength to arrive, and money with which to purchase food, survived. Others arrived too late, and being so exhausted and enfeebled, that the morsel which they craved to sustain life only served to hasten their dissolution.

The province of Ceará is estimated to contain one hundred and eighty thousand inhabitants. In the year 1841 there were in operation within its boundaries thirty-one primary schools, frequented by eight hundred and thirty pupils; and seven Latin schools, with forty-six pupils. The number of soldiers embraced in the different sections of the national guards, the militia of the country, was about eleven thousand. The House

of Correction belonging to the province, was occupied by eighteen delinquents. Its prisons were few, and generally insufficient to prevent the escape of criminals. The following is the official list of crimes committed during the year, between July 1840 and July 1841:— Murders, 72; attempt to murder, 15; threat, 1; serious wounds, 20; light wounds, 24; physical injuries, 4; robbery, 10; theft, 17; rape, 3; calumny and injury, 8; use of prohibited arms, 2; prevarication, 1; disobedience, 15; defalcation, 2; abuse of authority, 1; sedition, 1—total, 196.

The religious establishment was manifestly deteriorating. “This unquestionable fact,” says president Coelho, “is not only chargeable upon a clergy, (with some honorable exceptions,) ignorant, depraved in habits, corrupt in morals, involved in the concerns of the world, and totally forgetful of their heavenly mission; but is also due to the indifference with which the legislature treats the wants of the church.”

Not long since a proposition was made to the National Assembly to erect a new inland province, to be composed of portions of the present provinces of Ceará, Pernambuco, Parahiba, and Piauhý. The projected province was to be called Cayriri Novo, and to have for its capital the villa of Crato. It would embrace the most fertile portions of the several provinces of which it was to be composed, but would lack a single navigable river or port of entry. A general desire for improvement seems to prevail in Ceará, and various important enterprises have been projected; but the depressed state of finances, both in the provincial and municipal treasury, has, for a series of years, proved an insurmountable obstacle to their completion. The

reflector, and other apparatus of a light-house, which is very much needed on point Micoripe, had been imported from England, and lain in the custom-house four years for want of funds to put it in operation. Lamps and fixtures for lighting the streets of the town had been provided—but up to the present, there was a lack of funds to supply them with oil. There was not a single cemetery or grave-yard for the use of the city. All the interments were made, from year to year, in the solitary church of the town, which was thus rendered, as the president expresses it, “the very focus of putrefaction and pestilence.”

Unhappily, the animosities of political strife have greatly agitated and injured the province of Ceará. Although open violence has seldom broken out, yet the unceasing rivalry and contentions of parties have repeatedly threatened it.

In going to the praya, previous to my final embarkation from the city of Fortaleza, I passed through a large square near the fort, where, a few days before, six criminals had been executed. They were all Africans, and perhaps all slaves, who, serving as seamen on board a brig bound from Maranhão to Pernambuco, had mutinied and murdered the captain, part of the crew, and some of the passengers. After committing this crime, they scuttled the vessel and sank her near the shore, a short distance to windward of Ceará. Their object was probably to gain both plunder and freedom; but on going ashore, they were soon apprehended by the authorities of the province, tried, and summarily condemned. The manner of execution was by hanging. The drop is not in use. The scaffold (*forca*) is of a triangular form, placed upon three posts

set in the ground. It is ascended by a ladder, and when the rope is adjusted, the culprit is pushed off by the executioner, who, to expedite the work of death, jumps down upon the shoulders of the victim, and thus hastens his suffocation.

On re-embarking to pursue our voyage to the north, I sent off, by the *Piloto Mór*, a quantity of books and tracts to the various friends with whom I had become acquainted. Our course lay north-west, out of sight of land. The second day out, being Sabbath, the captain expressed a desire that I would conduct religious exercises for the passengers and crew. Owing, however, to the necessity of coals being constantly handled for the engine, no suitable opportunity occurred. I endeavored as much as I could to supply the lack of such service, by visiting the men who were unemployed, and furnishing them with appropriate reading. The captain of this packet, also a captain in the Brazilian navy, was favorable to any enterprise which promised to promote the welfare of his crew. He had, on my first coming on board, expressed a hope that I would accomplish as great a miracle through my efforts in behalf of temperance, as he understood I had done on board the *St. Sebastian*.

One of the passengers, a Brazilian naval officer, on his way to Maranham, read with much attention, and apparent interest, the publications in Portuguese which I was able to put in his hands. He also accepted, with much pleasure, a Testament, and his lady a copy of the Psalms, which I offered them. This lady was young, beautiful, and accomplished. She had never before been out from Rio de Janeiro, and now seemed to be full of apprehension that she might never return.

Her husband was equally full of joy at the idea of winning laurels in the service of his country; but of what value would these be to her in case he fell in the contest. Nor were these prospective evils all she had to suffer. Her delicate frame had been prostrated by sea-sickness, repeated attacks of which had won for her the sympathies of our entire company.

We had also in the cabin, during this voyage, another naval officer, of more advanced age and higher rank than the lieutenant just referred to. He was a capitão de fragata, and carried a commission appointing him to the superintendence of the marine arsenal at Pará, whither he was bound. This individual was of Portuguese birth, Dutch education, and Brazilian citizenship. His opportunities had been very considerable, and he manifested an extensive acquaintance with the world. He was very sociable, and I was indebted to him, during the passage, for frequent occasions of animated conversation. He claimed to be entirely unprejudiced on the subject of religion, but was, nevertheless, a firm Catholic. Many of his sentiments, however, even in this view, were by no means orthodox. He rejected the idea that there is no salvation out of the church, and maintained the opinion that the religion in which any man was born was the best for him, thus making the vilest Paganism equal to Christianity. He scouted the idea of the real presence, and thought that the cup was an essential part of the sacrament; yet he extenuated licentiousness among the clergy, and had little concern to see any improvement in the morals and piety of either priest or people.

The province of Piauhv, to which we were now op-

posite, has only about sixty miles of coast bordering on the Atlantic. Towards the south it extends nearly four hundred miles, and is, at some points, three hundred miles in width. The prevailing character of the surface of Piahy is level, although it is occasionally dotted with high and abrupt hills. Its extensive plains exhibit but few trees; and although rather desolate during periods of drought, afford, in the rainy seasons, delicious pasturage, and sustain immense quantities of cattle. The soil is adapted to the cultivation of mandioca, corn, rice, sugar-cane, and cotton. It also covers some mines of silver, iron, and lead—which, however, are wrought to no considerable extent.

The climate is of necessity warm, and the country is, in many places, subject to malignant fevers. Spix and Martius traversed this province in 1818. One special object of their visit was to examine a huge mass of meteoric iron, the fame of which had spread over the whole country. After enduring great fatigue and sufferings on their rout, they at length reached the object of their search. But such was the hardness of the aerolite that they were unable, during several days' labor, to detach a single fragment which they could bear away as a specimen.

They found, on the banks of one of the tributaries of the San Francisco, some salt mines of a very singular character. The rock in the neighborhood is a species of conglomerate, in which quartz, mica, and new red-sandstone are mingled, associated probably with gypsum. The salt appears in a light yellowish earth, mixed with the vegetable mould covering the rock. When this exterior crust has been completely wet by the rains, and the sun's rays have exhausted

the humidity, the surface remains covered with small saline crystals. At this juncture the earth is scraped with palm-leaves to the depth of an inch, and thrown into water. The solution is then exposed to the sun in large wooden dishes (*gamellas*), or upon ox-hides, elevated severally upon four stakes. When the earthy sediment has fallen to the bottom, the brine is made to flow into other vessels, where it becomes crystalized in a pure state. This manufacture of salt is of vast importance to a widely extended inland country. Not less curious than the manner of its manufacture, is the fact that the article is, to a great extent, the circulating medium of the *sertão*. At certain periods the people assemble from all directions to procure this precious commodity, each lump of which is valued at twenty or thirty *reis*, one or one and a half cent. It has been stated, that even the priests, and the civil officers of these secluded regions, receive their salaries in the salt currency.

The principal river of Piauhy is the Parnahiba. It flows through the province in a northerly direction, and receives various tributaries on either hand. Near its mouth it divides into six channels, and thus forms several islands on the border of the ocean.

The province does not contain any seaport of importance. Its capital is the city of Oeyras, a town of about five thousand inhabitants, situated nearly three hundred miles in the interior. The Baron of Parnahiba, who had been for several years president of Piauhy, states in one of his recent reports, that "Elementary instruction has been established in the province to some extent, but that it meets with serious embarrassment, owing to the absolute lack of teachers,

qualified either in learning or morals, for the task." I also translate his remarks respecting justice and ecclesiastical affairs. "The picture which I must present to the legislature of the administration of justice, is by no means flattering. The province is divided into five comarcas. Three of these are under very good regulations, through the influence of competent civil officers. In the other two the mockery of justice is horrible. An absolute anarchy prevails. The authorities are at war among themselves; and although barbarous and public assassinations take place, yet their perpetrators go unconvicted and unpunished. If I am to speak correctly of the state of ecclesiastical affairs, I must say that they could scarcely be in a worse condition than they are. It appears as though fate, in contravention of our good, does not cease to harass us."

"The province contains thirteen parishes connected with the bishopric of Maranham. Six of these only are supplied with regular vicars, of whom three are unable to exercise their functions through old age and infirmity. Great difficulties arise from the necessity of procuring matrimonial licenses at so great a distance and expense as the journey to Maranham involves. Our churches are, in most instances, going to ruin, and some are absolutely demolished. They demand repairs, but there are no funds that can be appropriated for the object. The finances of the province generally are in a critical state, receiving as they do little or no augmentation from foreign commerce."

CHAPTER XIV.

Itacolumi.—Entrance to Maranham.—The Town.—The Province.—Rebellion.—Sack of Caxias.—City of Maranham.—Lyccum.—Temperance Press.—Circulation of Scriptures.—Rccolhimento.—Discovery.—Early History.—The French.—Gomez Freire.—Progress of Society.—Revolution of Independence.—Lord Cochrane.—Abranches.—Movements of the Admiral.—His Cotton Speculation.

ON the second morning after leaving Ceará, we came in sight of land, and soon had in full view before us the mountain of Itacolumi. This is an aboriginal name, signifying giant. It has been applied to a mountain in the province of Minas Geraes, and also, by mineralogists, to the peculiar rock of which that mountain is composed. The imaginary figure formed by the outline of the Gavia, the Corcovado, and the Sugar-Loaf, as seen off Rio de Janeiro, has been sometimes called Itacolumi. The eminence which here receives the name, is of a regularly conical shape. Its size is not great, although being the only abrupt elevation in all the surrounding region, it is easily distinguished from a distance at sea. A light-house has recently been constructed near the base of this mountain, which is the principal landmark for the port of Maranham, fifty miles distant. The island of Santa Anna, which we had already passed on our left, may be regarded as the next in importance. It also has a light-house. Our course was now towards the south, with the island of Maranham on our left hand, and the main land, skirted by red marly bluffs, upon the right. The width of the entrance gradually diminished as we

advanced, and the bay appeared spotted with numerous small islands.

The village of Alcantara is seen on the main land as we pass up, and the Fortaleza de S. Marcos is the first work of art to be observed on the island of Maranham. Upon its battery is planted the telegraph which communicates with the fort S. Antonio, situated on the Ponta das Areas, near the city. At the second fort we were hailed through a speaking trumpet in the usual style: "Donde vem?"—"Whence do you come?" "Quantos dias de viagem?"—"How many days out?" As no pilot came off, our captain undertook the task of conducting his vessel through the tortuous and variable channel leading to the anchorage, and he accomplished it handsomely. A Brazilian corvette and two brigs of war, a French brig of war, and a variety of merchant vessels, were lying at their moorings in the stream. We let go our anchor close under an ancient rampart fronting the government palace, from which several heavy pieces of artillery seemed to frown directly upon us, while a splendid Brazilian flag was floating over them. The landing-place is close alongside the fort, and being constructed of stone, seems to have suffered but little from the influence of time. A paved road leads up from the landing to a large unadorned square, surrounded by the Palace, now the Cathedral, the Bishop's Palace, and other important buildings, most of which were departments of the *ci-devant* Jesuit's College.

The city of S. Luiz de Maranham is situated in 2° 31' S. latitude, and 44° 16' W. longitude. It occupies the north-western extremity of the island of the same name, and is only separated from the continent by a

narrow channel, usually denominated Maranhã river. Its population is estimated at thirty-three thousand, including a few score of English and French, occupied in commercial pursuits. The city is divided into two parishes, and contains thirteen churches and chapels, three monasteries, one recolhimento of educandas, and six hospitals, of which the Misericordia is the principal. Its educational establishment consists of a lyceum, a Latin school, two primary schools for boys, two for girls, four private schools, and an ecclesiastical seminary, located in one of the monasteries. This city ranks as the fourth in the empire. It is the capital of the rich and important province of the same name.

The territory of this province is rather uneven in its surface, although it has not a single range of mountains. It is watered by a large number of rivers, both great and small. It remains to a great extent covered with forests, in which valuable woods and precious drugs are abundant. The soil is peculiarly adapted to the cultivation of rice, which it produces in vast quantities. Cotton thrives much more than the sugar-cane. The indigenous fruits are numerous and rich. The pineapples and bananas, of several species, deserve mention for especial excellence. Mineral riches have not been withheld from this portion of the globe. Fine strata of old red-sandstone furnish an excellent and common material for building; while iron and lead ores, and antimony, have been discovered, although they have not yet been turned to public advantage. Fish abound in the waters of the province; and herds of sheep, cattle, and horses, multiply rapidly on the plantations of the interior.

The period of my visit to this province was one of

painful interest, on account of a civil war in which large portions of it had become involved. Rebellion had broken out under the pretext of dissatisfaction with a recent law, requiring the offices of *Juiz de direito* and *Juiz de paz*, to be substituted by prefects and sub-prefects officers, having a more absolute jurisdiction. To this had been added a rumored intention of the whites to enslave the whole colored and mixed population. A few desperate individuals, having no higher ends in view than murder, robbery, and plunder, managed to awaken an incendiary spirit among the ignorant and vicious, with which the province must have abounded, and commenced their attacks upon defenceless individuals and families, at a time when nothing of the kind was expected. Meeting with but little opposition, they at length besieged the city of *Caxias*, on the river *Itapicurú*.

This town was second only to the capital, in wealth, population, and the importance of its commerce. It was besieged a month by the *Bemtevis*, as the insurgents called themselves, after a common and favorite bird of the country, and its final loss was chiefly owing to some unfortunate dissensions among its inhabitants. An indiscriminate pillage followed the capture. Whatever merchandize the ruffians could not use immediately, they devoted to destruction. Two or three hundred of the principal inhabitants they threw into prison, murdering others, and suffering but few to escape. The news of these alarming events had spread consternation and terror through the province, and the inhabitants had fled by hundreds to the capital, as the only place where they could be sure of protection. The province had been immediately put under military law,

and the city fortified. There were, however, only a few troops on hand, and there was no certainty that the rebels, in the tide of their success, might not come down upon Maranham. Indeed, it is probable that such would have been the case, and that the city would have been sacked, but for the fortunate introduction of steam navigation just at that juncture. Intelligence had been conveyed along the coast by the steam packets, which caused troops to be immediately sent to the aid of the Maranhenses. Dispatches had even been received from the capital in a shorter time than would have been required by some sailing vessels to beat around Cape St. Roque.*

Officers, arms, and munitions of war, had been promptly sent on from Rio, so that the city was not only garrisoned, but detachments went into the interior to attack the rebels in their own resorts. Fortunately, they were not difficult of conquest, wherever they could be reached. They had become intoxicated with success, and the same passions which led them to practise cruelty and murder upon their peaceful fellow-citizens, soon led them to destroy one another. Several of the leaders, who had enriched themselves with plunder, were assassinated by their own followers, and their plunder was in turn divided as the price of blood. Nevertheless, months were required to pacify the province; and during both my visits to Maranham, the city was daily and nightly patrolled by soldiers bearing arms. All hostile approach by water was guarded

* Southey mentions the case of a vessel sent eastward from Maranham in 1656, having troops on board for some special emergency, which, after having been out fifty days, a time long enough to exhaust her provisions, found it necessary to put back, and in twelve hours reached the port she had left.

against by the forts and batteries in front; and in the rear of the town a ditch had been dug, and an embankment thrown up, along which cannon were ranged, and picket-guards were stationed to watch against any attack from the interior of the island.

Maranhão is believed to be better built, as a whole, than any other city of Brazil. It exhibits a general neatness and an air of enterprise, which rarely appears in the other towns of the empire. There are, moreover, within its bounds but few huts and indifferent houses. None of the churches appear unusually large or sumptuous, but many of the private dwellings are of a superior order. The style of construction is at once elegant and durable. The walls are massive, being composed of stone broken fine and laid in cement. Although the town does not occupy a large extent of ground, yet the surface it covers is very unequal. Its site extends over two hills, and consequently, a valley. The rise and descent in the streets are in many places very abrupt. Scarcely any carriages are in use, and corresponding to this circumstance, there is only one good carriage road in the entire vicinity. That road leads a short distance out of town. The cadeira is but little known here as a means of conveyance. The rede or hammock, is generally used as a means of easy locomotion. It is very common, both in Maranhão and Pará, to see ladies in this manner taking their passeio or promenade. Gentlemen in health, do not often make a public appearance in this style, although it is generally conceded that they are quite fond of swinging in their hammocks at home.

The streets of Maranhão are laid out with considerable regularity as it respects their direction. Their



A REDE.

width is good, and by the combined agency of wind and rain, they are kept unusually clean. The pavements are composed of a conglomerate sandstone, the same that is used for buildings; but as they have no gradings, nor even smooth stones for side walks, they are very tiresome and unpleasant to foot passengers. The town contains several ornamental squares, some of which are bordered by shade trees.

One of the most interesting walks within the precincts of the city, is to the Public Cemetery, which has been arranged within a few years in the immediate neighborhood of the Misericordia. Its walls all around are notched for catacumbas, some of which are already occupied. Curved walks, ornamented with blooming

flowers, wind in every direction among rows of promiscuous graves. Unfortunately, the dimensions of the cemetery are quite too small for so large a city. The English also have a cemetery, laid out with some taste, in which Protestants of various nations have been interred. The *Quartel dos Militares*, or barracks of Maranham, are said to be the best in the empire. They occupy an elevated and commanding position, being constructed in the usual manner, on the four sides of an enclosed square.

The northern section of the town is thought to be the most inviting as a place of residence. It is usually called Remedios, in honor of *Nossa Senhora dos Remedios Protectora de Commercio e Navegação*, to whom the parish church is dedicated. This neighborhood is a place of great resort during the holidays; and, at the time of my visit, the church and several adjoining houses were being whitewashed and ornamented, in anticipation of some approaching festival. A little beyond the Remedios stands a new prison, built on the American plan; or, as the Brazilians denominate it, *prisão com trabalho*.

During my stay in Maranham, I was favored with the attentions of an American gentleman, long a resident of the city, who accompanied me in visits to whatever of interest the city contained; and also, in one instance, towards the interior of the island. We rode on horseback, and visited two plantations, one of which was in a fine state of cultivation. The soil is generally barren, and but poorly repays the attentions of the cultivator. In this respect it differs from the neighboring continent; probably, on account of containing a greater proportion of sand, which, in the hot season,

becomes exceedingly parched and dry. In its natural state, it is overgrown with a stunted shrubbery.

I was much pleased with my visit to the Lyceum. This institution holds its sessions, by order of the government, in the Carmelite convent—a large building, which was never intended for so good a purpose as it is thus made to serve. Its professorships are seven in number, viz.

Latin and Greek,	Philosophy,
English and French,	Geometry,
History and Geography,	Design.
Rhetoric,	

Its pupils were mostly young. Their general appearance was sprightly and interesting; and, in several departments, I witnessed satisfactory indications of their improvement. The library contained four thousand volumes, chiefly in French.

The inhabitants of Maranhão make claim, and not without reason, to a degree of intelligence, and liberality of views and feelings, equal to that of the larger cities of the empire. So long as they persevere in their recent efforts at improvement, they will continue to deserve high commendation from their countrymen and others.

Among the first objects of interest that I observed, while surveying the town, was this inscription, in large letters—*TYPOGRAPHIA DE TEMPERANÇÁ*—indicating the establishment of a Temperance press, the first and only one of which I heard in the empire. This press, being one of four in the place, has been the means of disseminating the principles of total abstinence, widely throughout the northern portions of Brazil—as I had the pleasure of observing in Ceará. It has issued a variety of useful publications for gratuitous circulation,

most of which have been translated from the American journals and tracts on the subject. I found the proprietor of the establishment an intelligent and worthy individual, two of whose sons had received their education in the United States. At his office I procured a quantity of temperance publications, for dissemination in other parts of the empire; leaving, at the same time, a quantity of Scriptures for his use.

On my return from Pará, I was informed that a number of copies had been put in circulation, notwithstanding some efforts to prevent their being received by the people. During the interval of my absence, a priest from Turi, a place between Maranham and Pará, had reported to the bishop of the diocese the strange fact, that certain Bibles had made their appearance in his parish, whereupon he sought the advice of his superior, with respect to the propriety of suffering them to be read. His reverence, the diocesan, was quite an old man; and, either on account of his being nervous, or because his feelings were not of the most liberal character, as was more than hinted to me, he became wonderfully alarmed. The whole world seemed to him to be turning heretic. Every body was distrusted, while the faithful were immediately warned, lest they should be contaminated by the Bibles; and lest, by some miracle or *coup de main*, they should be at once catechized into Protestantism. A priest was dispatched to examine the books I had deposited for distribution; and, it was to be hoped, that his examination was quite satisfactory, since no report was ever made to the world, indicating the contrary. The public gave but little heed to the unnecessary alarms of the old bishop.

On one of my early morning walks, I paused in the chapel of the Recollimento, and listened to a doleful chanting of the Ave Maria and Gloria Patri, which, for aught I could perceive, was destined to be the order of the day. At the chapel of the Franciscan convent, in the midst of a formidable collection of images, there appeared, suspended in a prominent place, a large number of diseased hands, feet, arms, legs, and other members of the human body; or, rather, their facsimiles in wax—all which were exhibited as trophies of the healing power of the glorious founder of the order. The church of Nossa Senhora dos Remedios is small, but very neat and plain within. A few rods in front of it stands an Alpendre, beside which, booths were being erected for the convenience and entertainment of the people at the festas.

Notwithstanding the unhappy influence of the revolution upon business of all kinds, yet various buildings were going up in different parts of the town. The south-western portion of the city, bordering on the river, is denominated the Varadouro, and is not dissimilar in appearance to the Prainha of Rio de Janeiro. This section contains the market-place, located in an open square. In one part of the square the merchants hold their exchange. Here also is an ancient edifice, built by a commercial company, formed under the patronage of the Portuguese government in 1680, and now used as an Alfandega. In the same neighborhood are vast cotton warehouses, some of which contain cotton presses of a rude and clumsy construction, wrought entirely by manual force, and of a style that seems to survive all the improvements of other countries.

In the river, in front of the Varadouro, a respectable collection of merchant vessels may generally be seen at anchor. None of the water craft, however, appear more picturesque than does the montaria, a species of flat boat, used much on these waters. In the first one which I saw, I counted ten Indians paddling it rapidly against the tide. They each held a paddle about the size and shape of an oval spade, perpendicularly, in both hands, and all striking at once into the water, gave the boat great momentum.



MONTARIA.

Various facts in the history of this portion of South America, are worthy of attention. The river and bay of Maranham were discovered in A. D. 1500, by Vincent Yanez Pinzon, an associate of Columbus, during

his voyage of discovery, and the commander of the Niña. This individual, having obtained permission to go in search of new countries, fitted out four caravels, which were the first Spanish vessels that crossed the equinoctial line. Steering south-west from the Cape de Verds, they made a point of land, which, from the relief it gave them in the midst of their almost desperate undertaking, they named Cape Consolation. It has since been known as Cape St. Augustine. From this they followed the coast along to the north-west, occasionally landing, to have communication with the natives, until they came to what was afterwards known to be Maranham. The Spaniards were received hospitably and unsuspectingly by the natives, but made a most villainous return for such kindness, by seizing thirty of these unoffending people and carrying them away to sell for slaves. Pinzon supposed that the land he had visited, was India beyond the Ganges, and that he had sailed past the great city of Cathay. He took possession of the coast for the crown of Castile; but, before he returned to Europe, it had been visited and claimed by the Portuguese, to whom it belonged, according to the liberal division of all unknown countries made by pope Alexander VI. between Spain and Portugal.

In 1530, Maranham was made a captaincy, and conferred upon Joam de Barros, the great Portuguese historian, author of that classic work, *As decadas de India*. The donatary had not sufficient means to undertake the conquest and colonization of the country alone. He accordingly divided his grant with Fernam Alvares de Andrada and Aires da Cunha, who equipped the most extensive armament that had yet gone to Portuguese America. Ten ships were fitted out,

carrying nine hundred men, of whom one hundred and thirteen were horsemen. Aires da Cunha went out as commander, accompanied by two sons of Barros, but the whole fleet suffered shipwreck off the mouth of the river. Only a few individuals survived the disaster—most of those who escaped drowning being slain by the savages. A few years before, Diogo de Ordas, an adventurer, famous in Mexican history for having ascended the burning mountain of Popocatepetl, had met with a similar disaster off Maranham. Again, in 1544, a third expedition, commanded by Luiz de Mello, in favor of whom Joam de Barros had waived his right to the captaincy, was also wrecked upon the shoals, just as that of Aires da Cunha had been before it.

It was reserved for the French to make the first permanent settlement at Maranham. An expedition for this purpose embarked at Cançalle, in Bretagne, early in 1612. It was commanded by Ravardiere, a Huguenot, who had associated with him, besides several of his own faith, four Capuchin missionaries. This difference of religion seems not to have caused any dissension among the adventurers; and it was Claude d'Abbeville, the chief of the mission, who afterward served as historian to the enterprise. On their voyage out they touched at Fernando de Noronha. At length they landed on the island of Santa Anna, where the Capuchins erected a great cross, at the same time blessing the island and dedicating it to the Virgin Mary. Having proceeded to the present site of Maranham, a fort was begun, and mounted with twenty great pieces of cannon. Close at hand a warehouse was erected, to contain the goods brought out by the French; and, at no great distance, a house for the

missionaries. The Capuchins blessed the earth, in order to purify it from the pestiferous paganism by which it had been so long defiled, and in the height of their joy christened their tenement as the convent of S. Francisco. In mutual compliment to the saint and the royal family of France, the town was named St. Louis, and the bay Saint Mary. A main object of the French seems to have been to encourage the enmity of the natives against the Portuguese. This sentiment, however, needed no exasperation, so fresh was their recollection of the many injuries they had received on various parts of the coast. The commander of the expedition had good success in allying the native chiefs to his standard; while the Capuchins persuaded many of the natives to abandon making holes in their ears and lips.

In a short time Claude d'Abbeville returned to Europe with one of the associate commanders, to report progress. He took with him six unbaptized Tupinambas, that the Parisians might make a raree-show of their christening. This part of the plan, says Mr. Southey, succeeded admirably. Three of them, indeed, died soon after their landing, but the other three occasioned a holiday wherever they appeared, and the king and queen regent stood sponsors at their baptism.

Unfortunately for the French, the government of Brazil was just turning its attention in the direction of Maranham. The Portuguese troops attacked the intruders, and after about three years of alternate fighting and parleying, the French were obliged to withdraw. In 1630, the English attempted a settlement within its bounds, but were repelled. The Dutch, under Koin, in 1641, were successful. They captured

Maranham and pillaged it, indulging in much cruel and reckless conduct. But their expedition was ill-judged. Calculators, as the Hollanders were, they seem never to have considered how disproportionate their conquests were becoming to their means of maintaining them. St. Louis, like St. Salvador and Olin-da, had been easily won; but here also the people soon began to work for their own deliverance. About fifty Portuguese conspired together to deliver Maranham, or perish in the attempt. Their first efforts were successful. They slew many of their invaders, and but two or three years elapsed before Maranham was evacuated by the Dutch. This occurred on the arrival of strong succours from Portugal.

Many of the misfortunes of this portion of Brazil arose from the incompetency of its early governors, several of whom indulged in acts of great tyranny and meanness. From this cause arose a perpetual series of factious appeals and seditions, which exerted a disastrous influence on the people and the country. If the Portuguese governors and colonists were agreed in any one thing, it was in enslaving and oppressing the poor Indians, who found no escape from their cruelties. Yet here it was that the Jesuits faithfully resisted such oppression; and Vieyra, one of the most powerful men known in the history of that order, exerted his splendid talents to preserve the freedom, and promote the civilization, of the unfortunate aboriginals. After a temporary expulsion of the Jesuits, the slave-trade was re-opened, and continued with tenfold horrors, until, in 1673, the government of Portugal, convinced that no regulations could prevent the abuses and cruelties of this nefarious traffic, determined to abolish the

slavery of the Indians altogether. This decree produced an insurrection at St. Luiz, headed by one Beckman, and supported by some priests, one of whom fomented the rebellion in a public sermon, and another performed a *Te Deum* in the cathedral in honor of its success. The clergy generally were no credit to their profession, many of them having been degraded in Europe; but now, that their jealousy had been provoked by a restoration of the Jesuits to their former position, their rage knew no bounds. When Beckman could find no one else that had the daring to go to Pará, and inflame rebellion there, a friar unfrocked himself and volunteered on the infamous mission.

Gomez Freire, a man of rare talents, was sent out from Lisbon to recover Maranhã. His expedition was successful. Beckman escaped, but when a reward was offered for his capture, he was betrayed by one of his relatives, and delivered up to suffer for his treason. He was imprisoned, and finally executed. So tender were the feelings of Gomez Freire, that he was almost incapable of signing the warrant for his execution. A more painful trial awaited him when the wife of Beckman, accompanied by two unmarried daughters, came in mourning and with disheveled hair, to solicit his clemency. He met them in the ante-room, and they fell to embrace his feet. When the wife could repress her sorrow sufficiently to make utterance audible, she said she had not come to entreat for her husband's life, because she knew that if it had been in the governor's power to spare it he would have done so without entreaties, but she came to present two orphans to his compassion. The unhappy girls themselves seconded this wretched petition, praying that he, who,

in his public capacity made them orphans, would, as a man and a Christian, so far supply the place of their father as to grant them an asylum in his family, though it were in the capacity of slaves. The occasion was singularly tragic. Freire promised to do for them the best he could. Accordingly, when Beckman's property, being confiscated, was put up for sale, he, at his own private expense, purchased the whole and restored it immediately to the daughters. Beckman suffered with meekness and penitence, confessing that he had attempted to shoot the governor when he landed. The friar, who had provoked rebellion from the pulpit, was simply incarcerated in his convent.

In 1685, seventy years after the expulsion of the French, St. Luiz contained about one thousand Portuguese. Many of these belonged to the nobility, a rank to which all were entitled who had held a commission in the *ordenança*, or local militia, at any time, although it had only been for ninety days. This nobility not only conferred caste, but also peculiar exemptions and privileges, on its possessor. The foolish pride, which such distinctions were calculated to foster, was increased by an act of John IV., granting to Maranham and Pará privileges such as were enjoyed by Oporto and Lisbon, whose inhabitants occupied a footing almost equivalent to that of knights errant. The Maranhenses, however, might not ride upon mules—to breed these animals they considered an injury to the state.

At the end of another century, in 1785, Maranham had grown to be a city of twelve thousand inhabitants. The cultivation of rice and cotton had become extensive and profitable, although when first introduced it

was regarded as a foolish and troublesome innovation. From this time forward, Maranham enjoyed a quiet and permanent prosperity during the period that Brazil remained a colony of Portugal. Nor was this province involved in any important contest during the war of independence.

In 1823, when the Portuguese troops, under General Madeira, evacuated Bahia, Lord Cochrane, commanding the line of battle ship *Pedro I.*, after having pursued the Portuguese fleet across the line, bore away for Maranham, although he had no specific orders so to do. On entering the harbor he perceived that several transports, with Portuguese troops, had arrived before him. He accordingly made immediate preparation for a blockade. This, however, became unnecessary, as the provisional junta, which then administered the government, soon came off to deliver up the town, and to testify their adhesion to the cause of independence. The admiral immediately took possession of the Portuguese vessels in the harbor, and gave orders for the confiscation of all property belonging to Portuguese resident in Portugal. Some of the prize vessels, as well as quantities of the merchandize seized, were redeemed on account of the proprietors, and the amounts fixed for such an object paid over to Lord Cochrane. The remainder he dispatched to Rio de Janeiro, whither he followed them, after taking measures for the pacification of the country. His cruise had been completely successful, leaving, as he did, the whole coast clear of the enemies of Brazil. As a testimony of the value set upon this service, the Emperor conferred upon him the rank and title of Marquis of Maranham.

Whether his second visit to this port was as creditable to him as the first, the reader may judge. It occurred the next year, 1824, after the subjection of Pernambuco, of which an account has been given. The province of Maranhão was found in a state of anarchy. The leaders of the army organized in favor of the independence, had risen against the authority of the president, Miguel Bruce, a Brazilian, originally of Scotch extraction, and hostilities were actually in operation at the time when Lord Cochrane entered the port, each of the contending parties ostensibly declaring for Don Pedro, and each accusing the other of wishing to form a republic. As Bruce, who, at the time held the city, placed his chief confidence in people of color, to many of whom he had given commissions, the more respectable class of inhabitants hailed the arrival of Lord Cochrane with great joy.

After remaining a few weeks in port, and ascertaining the actual state of parties, his lordship sent a cutter, with thirty men, up the river Itapicurú, to the scene of hostilities, with an order for both parties to lay down their arms. This mandate the assailing party immediately complied with, and dispersed. The troops of the president also embarked in five smacks, and were under way to Maranhão, when they were met by Lord Cochrane, who had followed the cutter in the Atlantic schooner, and after being brought under the guns of the *Piranga* and the *Pedro Primeiro*, they were compelled to disembark on a small island, where they were retained as prisoners. Bruce himself was subsequently dispossessed of his powers, and sent off by an early conveyance to Rio de Janeiro.

Having thus re-established order throughout the

province, and appointed to the presidency Manoel Telles da Silva Lobo, an individual entirely in his own interests, Lord Cochrane proceeded to carry into execution a plan which he seems to have formed long before. Notwithstanding the services which he had already rendered to Brazil, and the acknowledgment of them in the title of Marquis of Maranhão, conferred upon him by the Emperor, he had hitherto received neither payment for his services nor reimbursement for his expenses. He therefore looked upon the admission of his claims on the imperial government as hopeless, and determined to seize the present opportunity of indemnifying himself whilst it was yet in his power. In doing this he had nothing to apprehend from the president. This individual, the humble ex-secretary to the provincial government, owed his elevation solely to the favor of his lordship; the besieging army had dispersed, and the troops of Bruce were prisoners. Under the plea, therefore, that the ordnance, military stores, ammunition, and all the various fixtures formerly appertaining to the Portuguese government, were in reality the lawful prize of their captors, he proceeded to make an estimate of their value, which was found to amount to nearly four hundred contos of reis. This amount, however, and also the sixty contos formerly furnished to the army of Piauí, his lordship, in consideration of the impoverished state of the province, agreed to commute for about the fourth part, or a hundred and six contos, provided the latter sum were paid immediately. A memorial to this effect was then sent into the treasury; but as the claim was altogether novel, and the members of the board had neither a sufficient

amount in their coffers, nor any orders from the government of Rio, they demurred respecting its payment. His lordship, in consequence, appeared in person at a meeting held by this body, and after adducing his estimates, proceeded to urge the claims of the squadron with great firmness. As was to be expected, a unanimous vote was finally passed, that as the treasury was nearly empty, the custom-house should furnish the stipulated sum, and an order was given on the latter establishment for the amount.

This order was to be discharged by successive instalments. The conduct of Lord Cochrane was, in the meantime, bitterly arraigned by an individual named Abranches, the editor of a periodical entitled the "Censor." This person, a Portuguese by birth, had the boldness to stigmatize the admiral, as at once a pirate and a robber. For several weeks Lord Cochrane, through the medium of another periodical, publicly responded to the accusations brought against him in the "Censor;" but finding that his exculpations appeared only to aggravate the violence of his opponent, he determined on the adoption of more decisive measures. The president was easily induced to issue an order for the instantaneous banishment of Abranches, on the alleged ground of his having issued publications at once inimical to the public peace, and personally offensive to the Marquis of Maranham; a sentence which was immediately carried into execution, and which subsequently gave rise to the keenest mortification on the part of the ministry in Rio de Janeiro.

The money, meanwhile, came round but slowly, and the designs of his lordship were again subjected to a far more serious obstacle, in the arrival of another

president from Rio de Janeiro. The conduct of Bruce had for a long time been unsatisfactory to the court, and the consequence was, that before the news of his dismissal had arrived there, an individual of the name of Pedro Jozé da Costa Barros, a partisan of the Portuguese faction, had been appointed to supersede him in the presidency. The newly appointed functionary arrived at his destination early in February, when he was received with all due honors by the actual president, as well as by Lord Cochrane and his suite, and requested to take charge of the government on the following day. To their solicitations he very naturally replied, that finding the province in a state of peace, he was anxious to ascertain the particulars of the late convulsions, and the actual state of political parties, before he entered upon his official duties. No sooner, however, had he been made aware of the late proceedings of Lord Cochrane, than he intimated to his lordship his intention to assume office in the course of a few days. To this sudden resolution his lordship as suddenly refused to accede. It had become evident that Barros was an individual of a much less complying disposition than Lobo, the actual president; and as the payment of the stipulated one hundred and six contos was still incomplete, his lordship took occasion to postpone the fulfillment of Barros' intention, under the plea that he had already written to Rio de Janeiro regarding political affairs, and that as he expected an answer within ten days, he deemed it most advisable to retain Lobo in office until the expiration of that time. Incensed at this unexpected opposition, Barros immediately threw off the mask, and telling lord Cochrane that he fully comprehended the motives of

this treatment, threatened to make his lordship responsible for it to the Emperor.

The revenue of the custom-house, in the meantime, came forward more slowly than ever. The appointed ten days passed over, and after them twenty more, but neither had the amount been completed, nor had the expected communications arrived from Rio de Janeiro. Barros had, however, in connection with a number of partisans, determined on a forcible attempt to invest himself with the presidency, to be executed on the 10th of March, 1825. Of this Lord Cochrane received intelligence in an anonymous communication, and after disembarking a force from his line-of-battle ship, he proceeded to arrest Barros as a conspirator, and on the 12th sent him off a prisoner in the brig of war *Cacique*, to Pará, there to await the determination of the Emperor.

Having at length received the stipulated sum from the custom-house, as well as fifteen contos in ransom for a slave vessel claimed as a prize on the first surrender of Maranhão, and still retained there, his Lordship finally sailed for England in the *Piranga*, on the 20th of May. He had already placed Commodore Jewett in the *Pedro Primeiro*, and dispatched that vessel to Bahia, whither he gave it out to be his intention to follow her. He, nevertheless, proceeded directly to Portsmouth, where he arrived after a passage of thirty-seven days. His engagement had been to serve Brazil until the recognition of her independence by Portugal, and till this event took place, he kept his flag flying on board the *Piranga*, though there was but little probability that his services would ever again be

desired by Brazil, after the course he had taken in Maranham.

Since the establishment of the imperial government Maranham has continued to flourish; the city has increased, and the province gradually improved, without any great interruption except the insurrection of 1839, of which an account has been given.

CHAPTER XV.

Inland Passage to Pará.—Voyage by Sea.—Entrance of the Amazon.—Pororoca.—Ascent of the River.—Arrival at Pará.—Bethel Service.—Location and Appearance of the City.—Style of Buildings.—Public Walk.—Botanical Garden.—The Suburbs.—The People.—Indians.—Soldiers.—River Craft.—Bathing.—Productions of the Province.—A Home.—The Palace.—License of Residence.—Pinheiros.—Una.—Maguary.—An Amazonian Forest.—Geological Formation.—Rice Mills.

THE voyage from Maranham to Pará used in former years, according to Mr. Southey, to be performed by canoes passing through the continent, and coasting around not less than thirty-two bays, many of them so large that sight cannot span them. These bays are connected by a labyrinth of streams and waters, so that the voyage may be greatly shortened by ascending one river with the flow, crossing to another, and descending with the ebb. The distance thus circuitously measured is about three hundred leagues, and may be traversed in thirty days. I met with one individual who had, in early life, passed through this inland passage in a much more direct course, his voyage occupying only fourteen days. It was at that golden era when Indian labor was plenty, and could be secured at four cents per day. Some years after, the same individual wished to perform the same voyage, but was forced to abandon the idea, from the difficulty of finding canoe-men to serve him even at fifty cents per day. He entertained the most delightful recollections of the rout, exhibiting as it did the glories of nature in all

their pristine loveliness. Nothing interrupted the security of the traveler, and nothing disturbed the silence of those sylvan retreats, save the chattering of monkeys, or the caroling of birds. The silver expanse of waters, and the magnificent foliage of tropical forests, taller than the world elsewhere contains, and so dense as almost to exclude the light of the sun, combined to impress the mind with inexpressible grandeur.

The canoes were drawn up on shore every night when refreshment and repose were desired, and the skillful Indians, in a few moments, could secure sufficient game for the subsistence of the party. Thus the voyage was prosecuted with little fatigue, and with every diversion.

The distance to Pará by sea is about four hundred miles, and is traversed by the steam packets in from two to three days. We passed out of the harbor of Maranham in the afternoon, and at evening were off Itacolumi. Our course all the next day lay near the shore, which is uniformly low and much sinuated. On the second morning we were on the look-out for the entrance of the great Amazon, the southern mouth of which is usually denominated the Pará river. The navigation is by no means safe here, for the reason that no prominent landmarks exist to certify the mariner of his position. In the night, or in thick weather, it is almost impossible to find Selinas, the only pilot station on the coast, and the pilots never cruise for vessels at any considerable distance out. Moreover, the entrance of the river lies between two dangerous shoals, denominated Tigoça and Braganza, but not unlike Scylla and Charybdis. Hence, vessels are frequently wrecked, and whole crews sometimes perish in

seeking to enter the river, although in descending their course is obvious and safe. We entered this mouth of the Amazon at a fortunate juncture. The weather was so clear that we distinctly saw the breakers on both Tigoça and Braganza banks, and the tide had just commenced flowing upward. For nearly an hour we could observe just ahead, the conflict of the ascending and descending waters. Finally, the mighty force of the ocean predominated, and the current of the river seemed to recoil before it.

This phenomenon is called, from its aboriginal name, *pororoca*, and gives character to the navigation of the Amazon for hundreds of miles. No sailing craft can descend the river while the tide is running up. Hence both in ascending and descending, distances are measured by tides. For instance, Pará is three tides from the ocean, and a vessel entering with the flood must lie at anchor during two ebb tides before she can reach the city. Canoes and small vessels are sometimes endangered in the commotion caused by the *pororoca*, and hence they generally, in anticipation, lay-to in certain places called *esperas* or resting-places, where the water is known to be but little agitated. Most of the vessels used in the commerce of the upper Amazon are constructed with reference to this peculiarity of the navigation, being designed for floating on the current rather than for sailing before the wind, although their sails may often be made serviceable.

The ebb and flow of the tides in the Amazon are observed with regularity six hundred miles above the mouth, at the confluence of the river Madeira. The *pororoca* is much more violent on the northern side of the island Marajó, where the mouth is wider and the

current more shallow. It was well described by Condamine a hundred years ago, in these terms:

“During three days before the new and full moons, the period of the highest tides, the sea, instead of occupying six hours to reach its flood, swells to its highest limit in one or two minutes. It might be inferred that such a phenomenon could not take place in a very tranquil manner. The noise of this terrible flood is heard five or six miles, and increases as it approaches. Presently you see a liquid promontory twelve or fifteen feet high, followed by another, and another, and sometimes by a fourth. These watery mountains spread across the whole channel, and advance with a prodigious rapidity, rending and crushing every thing in their way. Immense trees are instantly uprooted by it, and sometimes whole tracts of land are swept away.”

As we passed up the great river, the color of the water changed from the dark hue of the ocean we had left to a light green, and afterwards, by degrees, to a muddy yellow. We were barely in sight of the southeastern bank of the river; and after we had ascended over forty miles, the island of Marajó began to be visible on the opposite side. In the course of the day we approached nearer the continent, and the shore was seen to be uniformly level, and densely covered with mangrove thickets. The only village distinctly seen was Collares, which our commander, Captain Hayden, had captured during the revolution some years previous. The whole day we were borne along by the combined force of steam and wind, but the tide was part of the time against us. At evening a clear, full moon, shed down from an unclouded sky new splendor

upon a scene already sublime. A most fragrant breeze from the land became more and more perceptible as the river narrowed. Two boats were the only craft we saw during the whole ascent. Finally, we came alongside the Forte da Barra, two miles distant from the city of Belem, and were hailed as we passed. The lights of the town, and of vessels in front of it, then became visible. We described a semicircle around the harbor, passing between two vessels of war, and came to an anchor at ten o'clock.

The towers of the cathedral, of the palace, and of several churches, were distinctly visible in the moonlight. Our vessel was soon boarded by numerous visitors, among whom were two naval officers of English birth, one in an official capacity, the other not, but both miserably intoxicated. Visitors at length withdrew, and the passengers retired to rest.

I found at Pará several North Americans engaged in commercial and mechanical pursuits, and constituting a larger community of citizens of the United States than is found elsewhere in Brazil, save at Rio de Janeiro.

The second day after our arrival was the Sabbath, and through the courtesy of Captain H. it was arranged that I should hold a Bethel service on board the Maranhense steamer. Some American seamen were present, and several persons went off from the shore. These, together with the ship's company, formed an audience of about thirty, to whom I announced the tidings of the kingdom of God. Making allowance for the circumstance of a public packet just clear of her passengers, and the same night going to sea with another supply, the occasion was very favorable for divine

service, and I felt truly grateful for the opportunity, probably the first ever enjoyed by any Protestant minister, of attempting to preach Jesus and the resurrection, upon the wide waters of the Amazon. I held similar services at Pará on the seven succeeding Sabbaths, once on board an American vessel in port, and at other times in the private house of a friend.

The location of Pará or the city of Belem, is in $1^{\circ} 21'$ S. latitude, and $48^{\circ} 28'$ W. longitude. Its site occupies an elevated point of land, on the south-eastern bank of the Pará river, the most important mouth of the Amazon. This city is eighty miles from the ocean, and may be seen from a long distance down the river. It has a very imposing appearance when approached from that direction. Its anchorage is very good, formed by an abrupt curve in the stream, and admits vessels of a large draft. The great island of Marajó forms the opposite bank, twenty miles distant, but is wholly obscured from sight by intervening and smaller islands.

The general appearance of Pará corresponds to that of most Brazilian towns, presenting an array of whitened walls and red-tiled roofs. The plan on which it is laid out is not deficient in either regularity or taste. Its public squares are three in number—that of the Palace, of the Quartel, and of the Largo da Polvora. Besides these, there are several smaller squares in front of the cathedral, and of several of the convents. The streets are neither wide nor well paved. The proportion of large well-built houses is respectable, although the back streets are mostly filled with those that are diminutive in size, and indifferent in construction.

The style of dwelling-houses is peculiar, but well

adapted to the climate. A wide veranda is an essential portion of every habitation. It sometimes extends quite around the outside of the building; while a similar construction prevails on at least three sides of a spacious area within. A part of the inner veranda, or at least a room connected with it, serves as the dining room, and is almost invariably airy and pleasant. The front rooms only are ceiled, save in the highest and most expensive edifices. Latticed windows are more common than glass, but some houses are furnished with both, although preference is always given to the former in the dry season. Instead of small, dark, and unventilated alcoves, and sweltering beds for sleeping, they have suspension hooks arranged for swinging hammocks across the corners of all the large rooms, and transversely along the entire sweep of the verandas. Some dwellings contain fixtures of this sort for swinging up fifty or sixty persons every night with the least possible inconvenience.

The effects of the revolution of 1835 are still very apparent in Pará. Almost every street shows more or less houses battered with bullets or cannon shot. Some were but slightly defaced, others were nearly destroyed. Of the latter, some have been repaired, others abandoned. The S. Antonio convent was much exposed to the cannonading, and bears many marks of shot in its walls. One of the missiles was so unlucky as to destroy an image perched in a lofty niche on the front of the convent. The niche has since been closed up.

While the city of Pará fronts upon the river, its rear is skirted by the finest shaded walk I saw in any of the Brazilian towns. The Estrada das Mangabeiras is a highway extending from near the marine arsenal on

the river side, to the Largo da Polvora on the eastern extremity of the city. It is intersected by avenues leading from the Palace Square and the Largo do Quartel. Its name is derived from the mangabeira trees, with which it is densely shaded on either side. The bark of these shade trees is of a light grayish color, regularly striped with green,—their product is a coarse cotton that may be used for several purposes,—their appearance is at once neat and majestic. Part of them were planted many years ago, and the remainder by the late president Andréa. In the immediate vicinity of this road is the old convent, now hospital of S. Jozé, and near by it the recolhimento of orphan girls. In the grounds of the former establishment a botanical garden was commenced in 1797, for the cultivation of indigenous and foreign plants and trees. The location was appropriate, the ground was fertile, and with proper cultivation this spot might have been made a perfect miniature of the tropical world. The spices and fruits of the East Indies would have flourished here, and, mingled with the choice plants of the American torrid zone, would have formed a collection unrivaled for richness and variety.

But what was only commenced, has been long since abandoned, to the sorrow of every one who can appreciate the advantages nature may derive from art. A few private gardens in the vicinity well deserve a visit, but they are by no means what they should be in such a place. This neglect of improvement, however, is not the worst consequence that has followed the revolutions and disorders that for many years prevailed at intervals in this ill-fated town. Many are the finely located streets where scarcely a solitary foot path penetrates

the thick and ever-growing bushes that overspread them; while throughout the suburbs one is momentarily passing forsaken tenements, and the walls of houses, many of them of a superior order, no longer occupied. Beyond the actual precincts of the city, one may instantly bury himself in a dense forest, and become shut out from every indication of the near residence of man.

The coolness of these silent shades is always inviting, but the stranger must beware lest he loses his way and never return. Many stories are told of persons who became bewildered in the mazes of these thickets, and though but a short distance off, were utterly unable to find their way back to town. Several are believed to have perished in this manner.

The traveler, on entering Pará, is struck with the peculiar appearance of the people. The regularly descended Portuguese and Africans do not, indeed, differ from their brethren in other parts, but they are comparatively few here, while the Indian race predominates. The aboriginals of Brazil may here be seen both in pure blood, and in every possible degree of intermixture with both blacks and whites. They occupy every station in society, and may be seen as the merchant, the tradesman, the sailor, the soldier, the priest, and the slave. In the last named condition they excited most my attention and sympathy. The thought of slavery is always revolting to an ingenuous mind, whether it be considered as forced upon the black, the white, or the red man. But there has been a fatality connected with the enslavement of the Indians, extending both to their captors and to themselves, which invests their servitude with peculiar horrors.

Nearly all the revolutions that have occurred at

Pará are directly or indirectly traceable to the spirit of revenge with which the bloody expeditions of the early slave-hunters are associated in the minds of the natives and mixed bloods throughout the country.

An effect of those oft-recurring revolutions is seen in the military government of the city. The number of soldiers quartered in it during my residence there was not great, but fresh recruits were constantly under drill. Now, that the Indians can no longer be directly enslaved, they are daily pressed for the service of the army and navy; and it is certainly no very amusing, though, in spite of oneself, sometimes a laughter-making process, by which some of these wild sons of nature are trained to the regular attitudes and evolutions of soldiers.

All important posts throughout the town are regularly guarded, and whoever approaches after eight o'clock at night, is hailed with a harsh indistinct call, "*Quem vai lá?*"—Who goes there? The proper answer is, "*Amigo*"—A friend. To this the condescending permission, "*Passa largo!*" is generally retorted by the soldier, and the person goes by. As my lodgings were opposite the trem, or military arsenal, my ears became very familiar with these exclamations, which were vociferated the whole night long. Not only these, but the piercing scream "*ás armas!*" which resounded every hour when guard was relieved, and the blowing of a horn at frequent intervals, as for example, at Ave Marias, when all the soldiers doff their caps in honor of the Virgin, formed no small annoyance, at least during hours allotted to repose. Among the troops stationed at Pará was a corps of German soldiers, originally numbering three hundred,

but now, after the fighting, the sickness, and the desertions of three or four years, reduced to about sixty. Another peculiar custom of Pará is the ringing of bells, and the discharge of rockets, at a very early hour of the morning. I sometimes heard it at four o'clock, and with much regularity at five.

Few objects at Pará attract more attention from the stranger than the fashionable craft of the river. Vessels of all sizes, from that of a sloop down to a shallop, are called *canoas*. Few canoes proper, however, are in use. The *Montaria*, seen and described at Maranham, is very common in the harbor.

The large *canoas*, made for freighting on the river, appear constructed for any thing else rather than water



AMAZONIAN CANOE

craft. Both stem and stern are square. The hull towers up out of the water like that of a Chinese junk. Over the quarter deck is constructed a species of awning, or round-house, generally made of thatch, to protect the navigator against the sun by day and the dew by night. Sometimes a similar round-house is constructed over the bows, and giving something like homogeneity to the appearance of the vessel. This arrangement renders it necessary to have a staging, or spar-deck, rigged up, on which to perform the labors of navigation. The steersman generally sits perched upon the roof of the after round-house. The idea continually disturbing my mind while beholding these *canoas* was, that, being so top-heavy, they were liable to upset, as they most inevitably would, if exposed to a gale of wind. They are thought, however, to answer very well their purpose of floating upon the tide. Moreover, one special advantage of the round-house is, that it furnishes room for the swinging of hammocks, and thus saves the canoe-men the trouble of going on shore to suspend them on the trees! Mr. Mawe says, that in descending the Amazon, he passed a man who had moored his canoe, while he fastened his bed upon some branches of a tree overhanging the water, and took a nap!

The street running parallel to the river, and connecting with the several landings, is that in which the commercial business of the place is principally transacted. At certain hours of the day it presents a very lively appearance.

Various objects and customs are observed at Pará that appear altogether peculiar to the place. In one section of the city, when animals are slaughtered for

market, vast numbers of vultures are observed perched upon the trees, or wheeling lazily through the air. Along the margin of the river, both morning and evening, great numbers of people may be seen bathing. No ceremonies are observed at these very necessary, and no doubt very agreeable, ablutions. Men, women, and children, belonging to the lower classes as a matter of course, may be seen at the same moment diving, plunging, and swimming, in different directions.

There is generally a crowd of canoes around *Ponta das Pedras*, the principal landing place. These, together with the crowd of Indians busily hurrying to and fro, conversing in the mingled dialects of the Amazon, are peculiar to *Pará*. Here may be seen cargoes of Brazil-nuts, cacao, vanilla, annatto, sarsaparilla, cinnamon, tapioca, balsam of copaiba in pots, coarse dried fish in packages, and baskets of fruits, in infinite variety, both green and dry. Here are also parrots, macaws, and some other birds of gorgeous plumage, and occasionally monkeys and serpents, together with immense quantities of gun-elastic shoes, which are generally brought to market suspended on long poles, to prevent their coming in contact with each other.

The indigenous produce of the province of *Pará* is immense in quantity, and of great value. If the people were only industrious in collecting what nature furnishes so bountifully to their hands, they could not avoid being rich. If enterprising cultivation were added to that degree of industry, there is no limit to the vegetable wealth which might be drawn from this treasure-house of nature.

My residence in *Pará* was one of very great interest to me. I received the kindest attentions from Mr. Smith,

the American consul. I proved his hospitality on various occasions; but from the circumstance of his already having an American gentleman and lady in the enjoyment of it, I was at liberty to accept the proffer of a home which was made me at the close of our Bethel service, on board the Maranhense, by Mr. Henderson, a merchant from Scotland, resident at Pará. For many reasons it would be pleasing to dwell upon various particulars connected with my social entertainment while sojourning with Mr. H.; but as I have hitherto avoided taking any liberties with my friends on these subjects, I cannot now begin. Suffice it to say, that whoever travels abroad may count himself fortunate to find such a home and such a friend.

Before giving account of any excursions in the vicinity of Pará, I will mention that soon after my arrival, in company of the United States' consul, I waited on Senhor Franco, the president of the province, to whom I bore a letter of commendation. This individual had formerly been clerk in one of the English mercantile houses in Pará, and was subsequently educated as a beneficiary of the province, of which he had now become the chief magistrate. He received us with civility, and in person conducted us through the palace. I found that building one of the best of the kind in the empire. It was built, together with the cathedral and some of the churches, in the days of that talented but ambitious prime minister of Portugal, the Marquis of Pombal, who cherished the splendid idea of having the throne of Portugal, and all her dominions, transferred from the banks of the Tagus to those of the Amazon. This circumstance accounts for the ample size, and magnificent structure, of these

buildings, in a town of moderate extent. The public offices of the province were arranged in apartments of the palace, which still had numerous rooms unoccupied, unrepaired, and uncleaned. A little cultivation would have transformed the grounds connected with this edifice into a splendid garden. Without it they did not deserve the name.

Close beside the palace stand the walls of a half erected theatre. It was commenced in 1775, by order of a governor who was so excessively fond of theatrical amusements, as to desire them as near his own door as possible. Before his enterprise had progressed far towards its completion his successor arrived, and pronouncing the theatre quite out of place, vetoed its construction. The work has never been resumed.

The prison, in the same neighborhood, bears date of 1775. It is well constructed, and in the second story furnishes apartments for the municipal chamber of the city. The prisoners exhibit from the windows toys and trinkets of various kinds, which they make for sale; and as their place of confinement is, like most of the prisons of Brazil, located in a very public part of the town, it is not improbable that they thus dispose of considerable quantities of their handicraft.

At a proper time I waited on the juiz de direito, the chief officer of the police, to exhibit my passport, and obtain a license of residence in the very loyal and heroic city of Pará, and the province of which it was capital. No embarrassments were put in my way, and no detention occurred. I obtained the requisite license, and kept it until I had occasion to obtain a new passport on my departure. Nevertheless, it ap-

peared at one period, that my unmolested residence in the city was very much in jeopardy.

The old bishop of Pará seemed to have caught the contagion of alarm from his colleague in Maranham, and both these prelates, yielding more than their sober judgment should have allowed them to certain unfounded and malicious representations sent them from some quarter, wrote to Senhor Franco concerning me as a very dangerous person, who ought not to be suffered to land in the province. The president probably satisfied himself on that point during my visit to him, and although he owed his political elevation very much to his ecclesiastical patrons, yet he managed to satisfy their apprehensions by a very short and formal correspondence with the American consul. No person interfered with me, or any of my pursuits, from first to last. In this I was certainly much more fortunate than some others had been before me. Lieutenant Mawe, of the British navy, while descending the Amazon from Peru, having gone on shore at some point to examine the ruins of an old fort, was apprehended as a spy, and carried to Pará in durance vile, notwithstanding all remonstrances. No doubt such instances of petty barbarity will continue to become more rare as the intelligence of the people, and their rulers, shall continue to improve.

One of my first excursions in the neighborhood of Pará was what is called a Bota-fora. It was arranged according to a custom of the place, by which a vessel and passengers going to sea are accompanied some distance down the river. The company consisted of eleven, including sailors to man the launch by which we were to return. After we had descended under

the influence of a light wind and a hot sun about twelve miles, we met the tide and a strong breeze with which to return. Coming back we landed at an estate called Pinheiros, once the site of a Carmelite convent, but for a long time past held as private property, and recently sold to the government for a hospital dos Lazaros. The house was large and well built, but quite out of repair. Near by was a large establishment for the manufacture of tiles, bricks, earthen jars, pots, &c. The situation of Pinheiros is very commanding, and eligible for almost any purpose. But so low is the valuation of land, that this whole estate, comprising about three thousand acres, sold for eight contos of reis; not exceeding five thousand dollars. This may be given as a specimen of the prices of lands not throughout the region generally, but in the immediate vicinity of the capital of the province, where, in addition to local advantages, they generally possess a soil of unbounded capacity for production.

Either through the general insecurity of life and property, or the lack of industry and energy among the people, or owing to both these causes united, systematic and effective cultivation is here unknown, and millions upon millions of acres of the most fertile land in the world, lie as wild and almost as useless to man as the sandy deserts of Africa. That a change for the better may come over this scene, is much to be hoped, but there is at present but little prospect of its being soon realized. One special advantage which Pará enjoys over every other part of Brazil, is the facility of water communication. Besides the Amazon and its larger tributaries, an infinite number of smaller streams and bayous intersect the whole country. Thus nearly

every plantation has its river or natural canal, through which its produce can be forwarded to market without expense or delay. A day or two after, I took an evening walk to a neighboring plantation called the Una, one of the estates belonging to the late Baron of Jaguaruary. In former days it was very flourishing and beautiful, being a favorite resort of the Baron. But now its grounds were overgrown with trees, and an impenetrable jungle. The large and once elegant house was half rotted down, and only approachable by a solitary foot-path leading through an unbroken forest. The silence of desolation and premature decay pervaded the premises. Not very different was the situation of another establishment belonging to the same estate, but situated near the town, and called the Upper Una. Although originally constructed on a most extensive scale, and finished in a style approaching magnificence, it was found at the time of my visit rapidly verging to ruin. The verandas, the corridors, the salas, and the chapel, were tenanted by a few slaves and a multitude of bats. Even in their decay they had long survived the feasting, the revelries, and the pride of those whom the easily, if not ill-gotten wealth of early days, had elevated into the aristocracy of the Gran-Pará.

Reflections of a different character were suggested by a visit to the American Rice-mills at Jaguaruary. This establishment was situated twelve miles distant from Pará. The road leads nearly the whole way through a deep unbroken forest, of a density and a magnitude of which I had, before penetrating it, but a faint conception. Notwithstanding this is one of the most public roads leading to or from the city, yet it is

only for a short distance passable for carriages. Indeed, the branches of trees are not unfrequently in the way of the rider on horseback. A negro is sent through the path periodically with a sabre to clip the increasing foliage and branches before they become too formidable. Thus the road is kept open and pleasant. Notwithstanding the heat of the sun in these regions at noonday, and the danger of too much exposure to its rays, yet an agreeable coolness always pervades those retreats of an Amazonian forest, whose lofty and umbrageous canopy is almost impenetrable. The brilliancy of the sun's glare is mellowed by innumerable reflections upon the polished surface of the leaves. Many of the trees are remarkably straight and very tall. Some of them are decked from top to bottom with splendid flowers and parasites, while the trunks and boughs of nearly all are interlaced with innumerable runners and creeping vines.

These plants form a singular feature of the more fertile regions of Brazil. But it is on the borders of the Amazon that they appear in their greatest strength and luxuriance. They twist around the trees, climbing up to their tops, then grow down to the ground, and taking root, spring up again, and cross from bough to bough, and from tree to tree, wherever the wind carries their limber shoots, till the whole woods are hung with their garlanding. This vegetable cordage is sometimes so closely interwoven that it has the appearance of net-work, which neither birds nor beasts can easily pass through. Some of the stems are as thick as a man's arm. They are round or square, and sometimes triangular, and even pentangular. They

grow in knots and screws, and indeed in every possible contortion to which they may be bent. To break them is impossible. Sometimes they kill the tree which supports them, and occasionally remain standing erect, like a twisted column, after the trunk which they have strangled has mouldered within their involutions. Monkeys delight to play their gambols upon this wild rigging; but they are now scarce in the neighborhood of Pará. Occasionally their chatter is heard at a distance, mingled with the shrill cries of birds, but generally a deep stillness prevails, adding grandeur to the native majesty of these forests.

The soil over which we passed was generally rich, being composed of intermingled clay and sand. It was occasionally sprinkled by a choice mould. We passed some half a dozen small streams, over which were rude bridges. In one place I discovered a beautiful section of rock, which exhibited as plainly as possible the action of the sea. Its general surface was worn smooth, while here and there small holes had been sunk in the mass. Perhaps these cavities had once been nestling places for the *echinus*.

This circumstance admirably illustrates the geological formation of the surrounding regions. They are, beyond question, the alluvial products of the great king of waters, which has brought down the mud and loam of the lands it washes, to mingle with the sands of the receding ocean. Thus, doubtless, was formed the great island of Marajó, together with numerous smaller islands in the delta of the Amazon. Two circumstances connected with the river itself, strikingly confirm this theory. 1st. Its waters are muddy, pre-

cipitating a thick sediment. 2d. The process of new formations is observable in its channel, while at the same time islands occasionally disappear. I was pointed, while upon the river one day, to the locality of an island called Paraquete, which was well remembered by all who had navigated the stream in former years. A deep channel now leads over the spot, and not a vestige of the island remains. Another island is forming at no great distance from this same locality. The first notice had of it was from a vessel which struck on a hitherto unknown, and then invisible sand-bank. Now some acres of beautiful green shrubbery are exhibited by its surface, and soon tall trees will stand upon it. The rapidity of vegetable growth hastens this great work of nature.

Resuming our rout to Maguary, I was surprised to see lands which ten or twelve years ago had been planted with sugar-cane, now entirely overgrown with trees of no insignificant dimensions. Only a few acres immediately around the engenho had been kept free from these encroachments. Here was located the first mill for cleaning rice ever built in the vicinity of Pará. It was established by North American enterprise. A small water power existed on the site, but after the mills were constructed, it was found that this power was insufficient in the dry season; consequently, a steam engine of sixteen horse power was imported from the United States, and has been made to do good service. The steam power was kept in action constantly, and at proper seasons the water power also. Both were inadequate to the amount of business that offered. Several American mechanics were employed

at this establishment, which, small as it is, compares favorably with any mechanical establishment in the whole country. A stream connects this engenho with the great river, and thus furnishes cheap conveyance for cargoes to and from the city.

CHAPTER XVI.

Indigenous Productions of Pará.—India Rubber.—Massarandúba.—Annato.—Cacao.—Botany.—Vaca Marina.—Turtle-egg Butter.—Convents.—Cathedral.—Paintings *vs.* Images.—Bentinhos.—Annual Festivities.—The Procession.—The Crowd.—Amusements.—The Results.—An Evening Scene.—Morning.—Water Carriers.

RETURNING to the capital, we will glance at the products and business of the province. From what has been already intimated, the reader is aware that Pará furnishes a greater variety of indigenous productions used in foreign commerce than any other portion of the empire, and perhaps greater than any other port in the world.

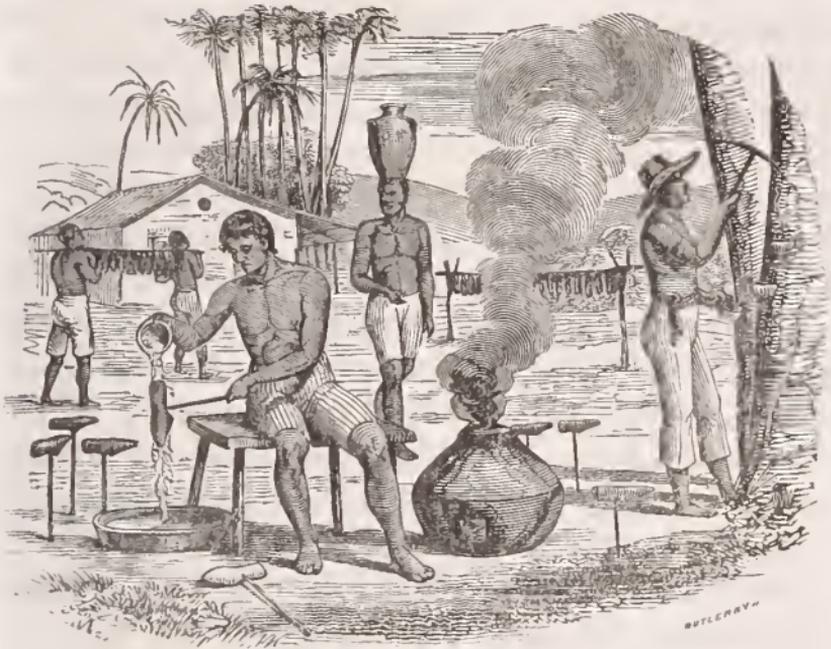
Rice, cotton, sugar, and hides, are exported in small quantities, and are produced by the ordinary methods. The trade in gum-elastic, cacao, sarsaparilla, cloves, urucú, and Brazil-nuts, is more peculiar.

The use of the caoutchouc or gum-elastic, was learned from the Omaguas, a tribe of Brazilian Indians. These savages used it in the form of bottles and syringes. It was their custom to present a bottle of it to every guest at the beginning of one of their feasts. The Portuguese settlers in Pará were the first who profited by turning it to other uses, converting it into shoes, boots, hats, and garments. It was found to be specially serviceable in a country so much exposed to rains and floods. But of late the improvements in its manufacture have vastly extended its uses, and made it essential to the health and comfort of the whole enlightened world. The aboriginal name of this

substance was *cahuchu*, the pronunciation of which is nearly preserved in the word caoutchouc. At Pará it is now generally called *borracha*. It is the product of the *Siphilla elastica*, a tree which grows to the height of eighty, and sometimes one hundred feet. It generally runs up quite erect, forty or fifty feet, without branches. Its top is spreading, and is ornamented with a thick and glossy foliage. On the slightest incision the gum exudes, having at first the appearance of thick yellow cream.

The trees are generally tapped in the morning, and about a gill of the fluid is collected from one incision in the course of the day. It is caught in small cups of clay, moulded for the purpose with the hand. These are emptied, when full, into a jar. No sooner is this gum collected, than it is ready for immediate use. Forms of various kinds, representing shoes, bottles, toys, &c., are in readiness, made of clay.

When shoes are manufactured, it is a matter of economy to have wooden lasts. These are first coated with clay, so as to be easily withdrawn. A handle is affixed to the last for the convenience of working. The fluid is poured over the form, and a thin coating immediately adheres to the clay. The next movement is to expose the gum to the action of smoke. The substance ignited for this purpose is the fruit of the *wassou* palm. This fumigation serves the double purpose of drying the gum, and of giving it a darker color. When one coating is sufficiently hardened, another is added, and smoked in turn. Thus any thickness can be produced. It is seldom that a shoe receives more than a dozen coats. The work, when formed, is exposed to the sun. For a day or two it remains soft



MANUFACTURE OF INDIA RUBBER SHOES.

enough to receive permanent impressions. During this time the shoes are figured according to the fancy of the operatives, by the use of a style or pointed stick. They retain their yellowish color for some time after the lasts are taken out and they are considered ready for market. Indeed they are usually sold when the gum is so fresh, that the pieces require to be kept apart; hence, pairs of shoes are generally tied together and suspended on long poles. They may be seen daily at Pará, suspended over the decks of the *canoes* that come down the river, and on the shoulders of the men who deliver them to the merchants. Those who buy the shoes for exportation, commonly stuff them with dried grass, to preserve their extension. Various per-

sons living in the suburbs of Pará, collect the caoutchouc and manufacture it on a small scale. But it is from plantations devoted to the business, that the market is chiefly supplied. The gum may be gathered during the entire year, but it is more easily collected, and more serviceable, during the dry season. The months of May, June, July, and August, are specially devoted to its preparation. Besides great quantities of this substance which leave Pará in other forms, there have been exported for some years past about three hundred thousand pairs of gum elastic shoes annually. The Amazonian region now supplies, and probably will long continue to supply, in a great degree, the present and the rapidly increasing demand for this material. Several other trees, most of them belonging to the tribe euphorbiacæ, produce a similar gum, but none of them is likely to enter into competition with the India rubber tree of Pará.

Another tree, not uncommon in the province, called the massarandúba, yields a white secretion, which so resembles milk that it is much prized for an aliment. It forms when coagulated a species of plaster, which is deemed valuable. The trees yield the fluid in great profusion. Their botanical character has never been properly investigated. It is to be presumed that there is a close affinity between the massarandúba of Pará, the cow tree of Demerara, and the butter tree of Africa, if indeed they do not all belong to the same species. It may be remarked, that the juice of the India-rubber tree is also sometimes used as milk. The negroes and Indians, who work in its preparation, are said to be fond of drinking it.

The annato, or urucu, is another valuable produc-

tion of Pará. This is a well-known coloring matter, of an orange dye. It is a product of the tree known to botanists as the *bixa orellana*. This tree grows ordinarily about the size and form of the quince tree, and exhibits clusters of red and white flowers. Its coloring matter was extensively used by the aborigines at the period of discovery. By means of it they formed various kinds of paint, and were fond of besmearing the whole surface of their bodies with it.

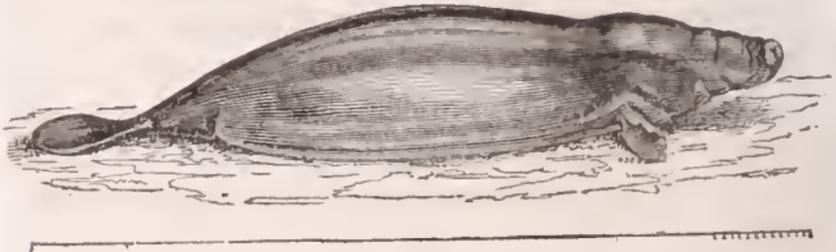
The preparation used in commerce is the oily pulp of the seed, which is rubbed off and then left to ferment. After fermentation it is rolled into cakes, weighing from two to three pounds, and in this form is exported. The cocoa-nut is rarely, if ever, produced at Pará. *Cacao*, the substance from which chocolate is prepared, is a common and valuable production of Pará. It is made from the seeds of the *theobroma cacao*.

It is not generally known that the triangular fruit, called in England and the United States the Brazil-nut, is only produced in the northern parts of the empire. It grows spontaneously in great abundance in the forests of the Amazon. The Portuguese call it "*Castanha do Maranhão*,"—the Maranhão chestnut, it having first been exported from that province. It grows upon the lofty branches of a giant tree, the *bertholletia excelsa*. When the fruit is new, and not hardened by age, it is much more delicious than afterward.

It would be an interesting, although an almost endless task, to investigate the botany of the Amazon. Laurels are yet to be won in this field of science; and it must be set down as by no means complimentary to

American botanists, that they have not entered it as competitors. I often heard of Burchell as having resided some time at Pará, but I apprehend that he was, at the period of his visit, too far advanced in years to do full justice either to his own reputation or to the interminable field here spread before him.

The waters of the great river are scarcely less productive than the soil of its banks. Innumerable species of fish, and amphibious animals, abound in it. Several large kinds of fish are salted and dried for use. But the commerce in this article of food does not extend beyond the coast. Owing to the style of preparation, or to the coarse quality of the fish, foreigners set no value upon it. The most remarkable inhabitant of these waters is the *vaca marina*, commonly called by the Portuguese *peixe boi*, or fish ox. This name is evidently given on account of the animal's size, rather than from any resemblance to the ox or cow, other than its being mammiferous.



VACA MARINA

The vaca marina cannot be called amphibious, since it never leaves the water. It feeds principally upon a water plant (*cana brava*) that floats on the borders of the stream. It often raises its head above the water to respire, as well as to feed upon this vegetable. At these moments it is attacked and captured. It has only two fins, which are small, and situated near its head. The udders of the female are beneath these fins. This has been pronounced the largest fish inhabiting fresh water; but notwithstanding its mammoth dimensions, being sometimes seventeen feet long, and two or three feet thick at the widest part, and in fact the largest known inhabitant of fresh water, its eyes are extremely small, and the orifices of its ears are scarcely larger than a pin-head. Its skin is very thick and hard—not easily penetrated by a musket ball. The Indians used to make shields of it for their defence in war. Its fat and flesh have always been in estimation. It served the natives in place of beef. Not having salt for the purpose, they used to preserve the flesh by means of smoke. For seasoning they used the ashes of a species of palm.

The *turtle-egg butter* of Amazonia (*manteiga da tartaruga*) is a substance quite peculiar to this quarter of the globe. At certain seasons of the year the turtles appear by thousands on the banks of the rivers, in order to deposit their eggs upon the sand. The noise of their shells striking against each other in the rush, is said to be sometimes heard at a great distance. Their work commences at dusk, and ends with the following dawn, when they retire to the water. Their task is continued until each turtle has deposited from sixty to one hundred and forty eggs.

During the day-time the inhabitants collect these eggs, and pile them up in heaps resembling the stacks of cannon-balls seen at a navy-yard. These heaps are often twenty feet in diameter, and of a corresponding height. While yet fresh they are thrown into wooden canoes, or other large vessels, and broken with sticks, and stamped fine with the feet. Water is then poured on, and the whole is exposed to the rays of the sun. The heat brings the oily matter of the eggs to the surface, from which it is skimmed off with cuyas and shells. After this it is subjected to a moderate heat, until ready for use. When clarified, it has the appearance of butter that has been melted. It always retains the taste of fish oil, but is much prized for seasoning by the Indians and those who are accustomed to its use. It is conveyed to market in earthen jars. In earlier times it was estimated that nearly two hundred and fifty millions of turtles' eggs were annually destroyed in the manufacture of this man-teiga. Recently the number is less, owing to the gradual inroads made upon the turtle race, and also to the advance of civilization.

Without dwelling longer upon the novelties of the business world at Pará, I will set before the reader an account of the religious establishment and customs of the place. The city is divided into two parishes, and contains in all eleven churches and chapels. There are two convents, one belonging to the slippered Carmelites, occupied by three friars and two novices; the other belongs to the Capuchins of the order of St. Anthony, and has only two friars. The old college of the Jesuits forms a residence for the bishop, and the seat of his ecclesiastical seminary. The old convent

of S. Boa Ventura is converted into a marine arsenal, and the extensive monastery of the mercenaries furnishes apartments for both the military arsenal and the custom-house. No monks of either of these orders are left to sigh over the desecration of their costly tenements. What a comment on their mistaken zeal! What an instance of the fatality that ultimately overtakes ostentatious pietism! The money and the time expended in the erection of the five monasteries in Pará, which are now confessedly useless, except so far as they are appropriated to secular use, would probably have been enough to furnish the Holy Scriptures to the numerous tribes of the Amazon.

The cathedral of Pará is the largest church edifice in the empire. It was commenced in 1720, on the separation of the diocese from that of Maranhão, and was designed to be, according to the wish of the king of Portugal, "second to none beyond the waters of the Tagus." Having been duly completed, it was consecrated in 1775 by the new bishop, assisted by the "monks, magnates, and people."

Its external appearance resembles the Candellaria of Rio de Janeiro. From its towers a splendid view of the city and surrounding country may be enjoyed. Within, it is constructed after the usual model of the Brazilian Catholic churches, having thirteen different altars before which mass is said. Three of these are sacred to the Virgin Mary, in honor of whom massive silver lamps are kept constantly lighted, while the other poor saints are left to the common mercy of daylight.

One feature in the style of ornament used in this church deserves particular mention. It is the

general use of paintings over the several altars, to the exclusion of images. The execution of the paintings, moreover, is superior to that witnessed in most attempts at the art, which the traveler will see in different parts of the empire. Even though it were indifferent, a person can behold with more complacency the essays of an artist, than the poor creations of an image-maker. As to statuary, there is not the least pretension to it among the thousands of images which are adored in the churches, and paraded in processions. Whether constructed of wood, wax, or alabaster, there is generally a coarseness in their appearance which is repulsive, and a haggardliness of features which the tinselled apparel, and gaudy ornaments, so profusely used, do but little to relieve. The obvious intent of this expression of countenance is to be affecting—and surely that end is answered, for no person of taste can behold many of the images in question without having his sensibilities most painfully affected. Indeed, it is hardly possible to disassociate from many of these objects the idea of sheer profanity, specially in the pretended images of the Saviour. True, many of the subjects are melancholy in themselves—for example, those relating to the crucifixion—but even these furnish no apology for caricatures of grief and agony.

That person must possess a singular constitution of mind, whose devotional feelings would be elevated by the sight of images, having at the most only a forced and arbitrary association with any sacred object, or whose piety would languish for lack of such appeals to his senses. What do the image-makers know respecting the characters whose names they place upon their work? How can any sentiment of pure religion be

excited by the products of their crude imaginations, and their barbarous handicraft?

Although the use of paintings over the altars of churches amounts to nearly the same thing in a religious point of view, yet, as it respects decency and taste, it is a decided improvement. This substitution prevails more generally at Pará than any where else in Brazil; and an instance is not lacking, calculated to show the absurdity and extravagance to which even this practice leads. In the church of Espirito Santo, over the principal altar, there is an attempt to represent the DEITY upon canvas. The very idea is shocking to those accustomed to worship God in spirit and in truth, and the execution is nearly in keeping with that idea. The Father is represented as a very old man, dressed in a monkish gown, with a figure of the Son on his right, bearing a cross. Both are represented as sitting, while the form of a dove is descending between them.

In the same church I saw an image called Nossa Senhora do Rozario, with a manuscript attached to it, stating that the bishop had conceded to all who, after the act of contrition, should pray before said image, a *Salve Rainha*, making petitions for the prosperity of the church, and the extirpation of heresies, not less than forty years' indulgence. A document in the chapel of the Carmelites offers also, on the authority of the bishop, forty years' indulgence to all contrite persons, who, at any day or hour, shall pray in that church three *Ave Marias* and three *Salve Rainhas*.

Most of the churches of Pará are built, like the cathedral, after the form of the Latin cross. That of Santa Anna, in the eastern part of the city, is after

the form of the Greek cross. It has three altars at the extremities of the cross, the door standing at the foot, with the orchestra placed above it, and sustained on large columns. A skylight, on the pinnacle of a large dome towering up in the center, admits the rays of the sun with fine effect, but not to the exclusion of candles in the day time. This church exhibits not only paintings and images, but even figures in fresco. Its door, like that of many other churches, is plentifully hung with *bentinhos*, beads, crosses, and miniature images, which, having been blessed, or sprinkled with holy water, are worn upon the persons of those to whom they belong. They are often suspended to the necks of children, and supposed by many to act as charms in keeping off various evils. It is the custom, when one of these articles is found, to hang it upon the door of the church, where the person who lost it may find his own.

The great religious festival of Pará is called the Festa de Nossa Senhora de Nazareth. It is a movable feast, occurring either in September or October, and always arranged to commence with the new moon, so that fine evenings may be expected for nine or ten days following. The following is the origin of this feast, according to Baena, author of the *Eras do Pará*.

“In 1774, a hermitage was erected on the road to Utinga, and consecrated to our Lady of Nazareth. This hermitage is located seven hundred and ninety-two yards east of the Largo da Polvora, on the spot where a mulatto, called Placido, used to live. He was the sole inhabitant of the place, and used to worship in his thatched cabin an image of the Lady of the above-named invocation. This he kept in a rude case,

(armario,) and on a certain day of each week certain devout persons used to assemble and pray before it, bringing their offerings of wax and candles. After the mulatto's death, the image passed into the keeping of one Antonio Augostinho, who stirred up the zeal of certain devout persons to erect the aforementioned hermitage. A handsome square of ground was, at the same time, set apart for its occupancy.

“On the 3d of July, 1793, Souza Coutinho, the twenty-fifth captain-general of the Gran Pará and Rio Negro, decreed that there should annually be held on this spot a general festival in honor of our Lady of Nazareth. The brotherhood of the church was instructed thenceforward to solemnize the occasion with a novena, a chanted mass, and a procession. The image should be deposited in the chapel of the government palace, on the eve of the first day of the novena, so as on the following day to be conveyed, in public procession, to the church.”

Such an institution accorded too well with the religious genius of the people, not to be zealously observed and handed down to their children. The anniversary occurred during my residence in the city, and I consequently had the opportunity of observing as much of it as I had any inclination to see. Preparations were made on an extensive scale some time in advance of the festa. The road leading from the city to the church extends most of the way through a forest, and requires every year to be cleaned of its shrubbery afresh. The church stands at one corner of the square mentioned above. This square is the only cleared ground in the neighborhood. As in the road, the surface of

this opening needs to have the weeds and brushwood annually cleared off. Parts of it are generally burned over. Around the area, barracas, a species of board tents, are constructed, for the accommodation of families who wish to remove to the spot during these holidays. Towards evening of the day fixed upon for opening the festivities, a long procession, bearing the image, moved slowly out of the city towards the hermitage, or church in the woods.

First preceded a company of outriders, military officers, and citizens on horseback; then followed a cart, called the car of triumph, drawn by two oxen, and surmounted by large fantastic frame-work, covered with painted cloth. Within the vehicle was a knot of boys, whose dignified office it was to edify the multitude by firing off rockets, of which they had a large supply.

Next came a band of martial music, and a company of cavalry with drawn swords. The civil escort was now in order. It consisted of some twenty-five persons on horseback, and eight or ten carriages, which were understood to be nearly all the city could muster. Finally came the president of the province, in full uniform, and after him a sege, bearing a single priest, with the image of Nossa Senhora in his lap. It was not more than two feet high, but was dressed out with a great array of finery. Several foot companies of military closed up the procession, while hundreds of people thronged around as spectators. The chief peculiarity that I observed in the crowd, as compared with collections of people seen in other cities of Brazil, was the unusual number of females, of different shades

of *color*, between black and yellow, who were gaily dressed, and ornamented with gold and jewelry in the greatest profusion. Many of these females carried trays of sugar toys upon their heads, and little stools in their hands, upon which they occasionally sat down to vend their commodities.

The people were generally quite well dressed, and very orderly in their appearance. The image once deposited in the church the novena commenced, and was continued on the eight successive evenings. This was the chief religious exercise of the occasion. It was enlivened by the performances of a band of instrumental music, being, as one would expect, preceded and followed by a deafening discharge of sky-rockets. Masses of people crowd around the church during this service, and join in singing the litany to the saints and the Virgin. They afterward disperse, and stroll about the grounds, or resort to parties, balls, and gaming clubs. I was sorry to observe that of all the other amusements, gaming seemed to attract most attention, and excite most interest.

On the splendid moonlight nights of the season the city would be nearly emptied of people, and multitudes, *todo o mundo*, would crowd to the Nazareth feast. How few of them all had any proper idea of the character of Him who came out of Nazareth to take away the sins of his people!

The church on this spot was quite small, and constructed so much like a dwelling-house as to have a double veranda, above and below, on three of its sides. In the upper veranda hung the hammocks of the soldiers on guard. In front stood a species of alpendre,

or rancho, with a tiled roof. Within the mass-house were two altars—that surmounted by the image borne in the procession stood on the right, and was unusually elevated. One would have supposed that this image came from France, for its *tout ensemble* reminded the beholder of toy-shop dolls of the largest size. Two wide ribbons, one green and the other red, extended from the dress over the altar, and hung down towards the floor. Hundreds of people crowded around to enjoy, in turn, the privilege of kneeling down and kissing these ribbons! On the opposite wall hung a collection of plaster forms, representing all manner of ulcerated limbs and diseased members, that were said to have been miraculously cured by our Lady. Near these hung a rude painting, designed to show an apparition of said Lady to a sick person, who, of course, recovered. Lest this event should not be comprehended it was explained in the vulgar tongue—*Milagre que fez Nossa Senhora de Nazaré!*

How changed in appearance was this whole scene when visited in the morning at early dawn. The crowd had disappeared. Here and there an individual might be seen sleeping on the ground—others were taking rest in their unopened barracas. No romance of moonbeams, or glimmering tapers, now lend enchantment to the half-defined objects that address the sight. The artificial decorations so profusely displayed, are now seen in their true colors. Hangings of matting, of muslin, and of calico, together with national and signal flags, are suspended around the barracas, and occasionally seen elevated on poles, but every thing is lifeless and dull, indicating the results that

might be expected to follow the stupid amusements and general debauch of the preceding night. I often observed that the stars and stripes of the United States seemed to be a favorite ornament on such occasions as this, and here a single establishment displayed two United States' flags.

General reflections upon the character and tendency of such a scene of festivities, so absorbing to a whole community, and so long continued, seem unnecessary. If it had no religious pretensions it would be less exceptionable. But for a people to be made to think themselves doing God's service, while mingling in such amusements and follies, is painfully lamentable.

The whole feast, indeed, passed off without any public disorder. But who was the wiser, the better, or the happier for it? It would not have been difficult to find those who were more debauched, and more miserable; and it was melancholy to reflect that many might have there commenced a career of gambling, of prostitution, or of some other vice, which would end in their utter ruin. While these results could hardly fail to occur, nothing like a sermon was delivered during the whole ten days, or any effort made to instruct or moralize the community.

The evening and morning scenes that may be enjoyed at Pará are indescribably beautiful. At night all is still, save the occasional rustling of a balmy breeze; and the imagination must be vivid that can picture to itself more loveliness than is exhibited when the moon walks forth in her splendor. The dark luxuriant foliage, crowning hundreds of spreading trees, is burnished with a mellow lustre too exquisite for

words to portray; while the waving plumes of numerous palm trees, glancing their reflections downward upon the beholder, add to the charms of the scenery. The opening blossoms of many fruit trees and humbler flowers, load the air with a fragrance which is none the less grateful from not being mingled, as in some of the larger and more city-like towns, with offensive effluvia. The blandness of the evening air is in delightful contrast to the rigors of the noonday sun, and an occasional breeze invigorates the system, after either the confinement or the exposure of the day. Although in the course of the night there falls a copious dew, yet so balmy and healthful is the atmosphere, that there is no dread of exposing to it the most delicate constitution. This is the climate that of all others I would seek as a relief to enfeebled health, and especially for pectoral affections.

A morning scene is scarcely inferior in effect. I sometimes went out to enjoy it long before the mild radiance of the moon was lost in the more powerful beams of the king of day, who, at his appointed time, rose through a brief twilight, and hastened on his effulgent course through the cloudless ether. The Brazilians are generally early risers, and it may be remarked, that in their towns generally, the foreign houses are those latest opened for business. Nevertheless, there are few who walk abroad for the pleasure or exercise of walking. Almost the only persons met in my morning walks at Pará where the negroes and Indians, in countless numbers, going with earthen jars upon their heads for water.

There is no artificial fountain in the whole city.

The only source of drinking water is a spring on the eastern side of the town. Jars of this water are sometimes carried around on horseback for sale, to accommodate those who do not keep a large supply of servants. A few wells in the suburbs, together with the current of the river, furnish water for washing, and similar purposes.

CHAPTER XVII.

Amazonia.—Its Discovery.—El Dorado.—Gongalo Pizarro.—His Expedition.—Cruelties.—Sufferings.—Desertion of Orellana.—His Descent of the River.—Fable of the Amazons.—Fate of the Adventurer.—Name of the River.—Settlement of the Country.—Successive Expeditions up and down the Amazon.—Sufferings of Madame Godin.—Present State.—Steam Navigation.—History.—Revolution of 1823.—Prison Ship.—Disorders of 1835.—Result of Early Cruelties.—Religion and Education.—The Bible in Pará.

WE shall now enter upon some notices of Amazonia, as the interior of the great province of Pará is often appropriately called. No portion of the earth involves a greater degree of physical interest. Its central position upon the equator, its vast extent, its unlimited resources, its mammoth rivers, and the romance that still lingers in its name and history, are all peculiar. Three hundred years have elapsed since this region was discovered, but down to the present day two-thirds of it remain uncivilized, and almost unexplored.

Indeed, few persons save the Indians, and the slave hunters who once pursued them, have even penetrated its remote sections, or seen any parts of it, save the banks of navigable rivers. The circumstances of its discovery will ever be considered remarkable. It was about the middle of the sixteenth century when the fable of El Dorado filled the public mind of Europe. The existence of a new world was then fully demonstrated, and the leaven of desire for its undeveloped treasures had spread from court to camp, from princes to beggars, until the whole mass of society was in a

ferment. Avarice, personified under the garb of adventure, bestrode the ocean. Scarcely did her footsteps touch the shores of the new world, ere they were bathed in blood. She did not pause to complete her work of desolation in the fair islands of the Caribbean, until after she had disturbed the *sacra penetralia* of the continent. She caused the din of arms to resound in primeval forests and aboriginal cities. She scaled the Cordilleras, and laid waste savannahs upon both the Atlantic and the Pacific shores.

Among the blood-thirsty and cruel men who stood forth as leaders in the work of conquest and plunder, Gonzalo Pizarro, the brother and associate of the conqueror of Peru, was second to few if any. His talents may have been less, but his daring and cruelty were greater. In 1541 this adventurer set out from Quito, with an army of three hundred soldiers, and four thousand Indians to serve them as bearers of burdens, with the design of discovering the land of gold. This was an imaginary kingdom, shaped out of the half-comprehended tales of the persecuted Indians, and exaggerated by the most extravagant fancies.

This fabulous kingdom received a name from the fashion of its monarch, who was said, in order to wear a more magnificent attire than any other potentate in the world, to put on a daily coating of gold dust. His body was anointed every morning with a costly and fragrant gum, to which the gold dust adhered when blown over him by a tube. In this barbaric attire the Spaniards denominated him EL DORADO, the GILDED KING. No fictions concerning this monarch or his kingdom were too extravagant for credence. He was generally located in the grand city of Manoa, in which

no fewer than three thousand workmen were employed in the silversmiths' street. The columns of his palace were described as of porphyry and alabaster, the throne was ivory, and the steps leading to it were of gold. Others built the palace of white stone, and ornamented it with golden suns, and moons of silver—while living lions, fastened by chains of gold, guarded its entrance. With day-dreams like these dancing before the minds of commanders and soldiers, the army of Pizarro set out, cherishing the highest anticipations.

In proceeding eastward from Quito, they were obliged to cut their way through forests, to climb mountains, and to contend with hostile tribes of Indians. Every tribe with which they met was interrogated about El Dorado, and when unable to give any intelligence of it, they were put to torture; some were even burnt alive, and others were torn to pieces by bloodhounds, which the Spaniards had trained to feed on human flesh.

The effects of this dreadful cruelty returned upon the heads of its perpetrators with a terrible vengeance. As the tidings of their approach spread from tribe to tribe, the poor natives learned to flatter their hopes and send them along. The rains came on, and lasting for months, rotted the garments from the bodies of the soldiers, who could neither make nor find a shelter. After they had climbed giddy precipices, from which some of them fell and were dashed to pieces, they had to ford flooded plains, and wade through lagoons and marshes. At length their provisions were exhausted, and they began to feed upon their dogs. The sick multiplied, so that they were obliged to build a brigantine in which to carry them. This was a hercu-

lean task for soldiers to perform, especially without the requisite implements. Before it was accomplished they had to slaughter their horses for food. Their troubles continued and even increased; still, with death staring them in the face, Pizarro continued to seize prisoners, and put them in irons when he supposed they desired to escape. What an exhibition of cruelty as a ruling passion! When they at length stood upon the banks of the river Napo, not less than one thousand of the Peruvians had perished.

The commander now heard of a larger river into which this emptied, and was told that the country surrounding the junction was fertile, and abounding in provisions. He therefore determined to dispatch the vessel with fifty men to procure supplies for the rest. Francisco de Orellana, a knight of Truxillo, was put in command of this expedition. The stream carried them rapidly downward through an uninhabited and desert country. When they had descended about three hundred miles, the question was started whether they should not abandon the idea of returning. They had not found food sufficient for themselves, and how could they succor the army? Besides, how could they ascend against the current in their enfeebled state? It would only be to perish with the rest. They might as well continue their descent, for "rivers to the ocean run," and there was some chance that they might in this way not only save their lives, but also immortalize their names by new discoveries. Orellana urged these considerations with so much plausibility, that all consented save two, a Dominican friar and a young knight of Badajoz, who contended against the plan as treacherous and cruel. Orellana disposed of this objection by

setting the knight on shore, to perish or return to the army as he best could. The friar became an easy convert to the new scheme, and thenceforward took a prominent part in it. Orellana renounced the commission he had received from Pizarro, and received an election from his men as their commander, so that he might make discoveries in his own name, and not under delegated authority in the name of another.

It was on the last day of December, 1541, that this adventurous voyage was commenced, after mass had been said by the Dominican. Their prospects were gloomy enough. Their stock of provisions was wholly exhausted, and they were forced to boil the soles of their shoes and their leathern girdles, in hope of deriving nourishment from them. At the end of eight days, when they had nearly given up every hope of life, they were joyfully surprised by hearing the tap of an Indian drum. They soon discovered a village, surrounded with Indians prepared to defend it. The Spaniards were too hungry to negotiate. Impelled by the desperation of famine, they attacked and routed the Indians, finding at the same time what they most desired, a supply of food. While they tarried to enjoy the fruits of their victory, the Indians returned, and found them in a more peaceful mood. Orellana received them courteously, and having obtained their consent to what they knew nothing about, amused them with the ceremony of taking possession of the country for the crown of Castile.

It was now necessary to build a better vessel. This being accomplished with great difficulty and delay, they resumed their voyage. Sometimes they met with a kind reception from the Indians, but more generally

they had to fight their way with great losses, and imminent danger of complete destruction.

It was in the month of June that, during a battle with a hostile tribe, they discovered what they reported to be Amazons. Friar Gaspar, the Dominican, affirms that ten or twelve of these women fought at the head of the tribe which was subject to their authority. He described them as very tall and large limbed, having a white complexion, and long hair platted and banded around their head. Their only article of dress was a cincture, but they were armed with bows and arrows. The men fought desperately, because, if they deserted, they would be beaten to death by these female tyrants; but when the Spaniards had slain some seven or eight of these latter, the Indians fled. These stories are generally believed to have been deliberate falsehoods, fabricated with the idea of giving consequence to the voyage. The existence, however, of a powerful tribe of Amazons in that portion of South America, was a subject of deliberate inquiry and grave discussion for at least two centuries. Condamine and others favored the opinion that there had been such a people, of which some remnants remained till about the time of Orellana, soon after which, they became extinct by amalgamation with surrounding tribes; but it is very evident to one who scans the testimony on these points, that vague traditions and unsupported conjectures form the principal basis of these opinions. The Spanish historian Herrera has given detailed accounts of the adventures of Orellana, compiled from his own statements, endorsed by his veracious chronicler Friar Gaspar. They contain, however, but little authentic information. That which otherwise might be depended upon, is

rendered doubtful by the absurdities with which it is mingled.

In the course of seven months they reached the ocean. After some repairs made upon their vessels, they sailed out of the great river during the month of August. Fortunately for them, the weather was very mild. They endeavored to keep along at a safe distance from the northern coast, not knowing where they were. Finally, on the 11th of September, they made the island of Cubagua. Orellana proceeded thence to Spain, to give an account of his discoveries in person.

The excuse he presented for deserting Pizarro was accepted; and on solicitation, he received a grant of the conquest of the regions he had discovered. He had but little difficulty in raising funds or enlisting adventurers for his expedition. It however proved disastrous. His fleet arrived out in 1544; but amid the labyrinth of channels at the mouth of the river, it was impossible to find the main branch. After a month or two spent in beating about, without being able to ascend the river or to accomplish any important object, Orellana succumbed to his misfortunes, and, like many of his men, sickened and died.

Mr. Southey says, that "as a discoverer, he surpassed any of his countrymen; and if, as a conqueror, he was unfortunmate, it is now the happier for him, having never had the opportunity of committing those atrocities which blackened the characters of many of his contemporaries." Mr. Southey, indeed, had so much respect for his memory, that he made an effort in his history to restore the name of Orellana to the great river. He discarded Maranon, as having too much

resemblance to Maranham;* and Amazon, as being founded upon fiction, and at the same time inconvenient. Accordingly, in his map, and in all his references to the great river, he denominates it Orellana.

This decision of the poet laureate of Great Britain has not proved authoritative in Brazil. *O Amazonas* is the universal appellation of the great river among those who float upon its waters, and who live upon its banks. Hence, we also prefer to call it the Amazon, having no especial sympathy for the adventurer who, in order to give eclât to his discoveries, invents a fable that ultimately throws his name quite into the shade.

Pará, the aboriginal name of this river, was more appropriate than any other. It signifies the Father of waters. This name, as the reader is aware, is now applied to the province through which that river runs, and to its capital. The term Pará river also designates the southern, in opposition to the northern principal mouth of the Amazon.

About seventy years after the events above narrated, the Portuguese began to settle in Pará, advancing from Maranham. In 1616, Francisco Caldeira, the first chief captain, laid the foundations of the present city of Pará, under the protection of Nossa Senhora de Belem. In 1637, another party descended the Amazon from Quito. It was composed of two Franciscan friars and six soldiers, who had been sent on a mission to the Indians upon the frontiers of Peru. The mission proved unsuccessful. Some of the missionaries grew weary and returned; others persisted, until the savages

* Both words have evidently a common origin, being derived from the Portuguese *mare* the sea, and *não* not, *not the sea*, as a great river near its mouth appears to be.

attacked and murdered the commander of their escort of soldiers, when all dispersed. Those who were disheartened at the prospect of the dreadful journey back to Quito, committed themselves to the waters, as Orellana had done nearly a century before. They reached Belem in safety, but so stupefied with fear as to be unable to give any satisfactory account of what they had seen. It was enough for them to have escaped from the horrid cannibals, through whose midst they had passed.

In the same year, the first expedition for the ascent of the Amazon was organized. It was commanded by Pedro Teixeira, and was composed of seventy soldiers, twelve hundred native rowers and bowmen, besides females and slaves, who increased the number to about two thousand. They embarked in forty-five canoes. The strength of the opposing current, and the difficulty of finding their course amid the labyrinthian channels of the river, rendered their enterprise one of unparalleled toil. Many of the Indians deserted, and nothing but unwearied perseverance and great tact, enabled Teixeira to keep the rest. After a voyage of eight months, he reached the extent of navigation. Leaving most of his men with his canoes at this place, he continued his journey overland to Quito, where he was received with distinguished honors. He was accompanied on his return by several friars, whose business it was to record the incidents and observations of the voyage. A considerable amount of authentic information was thus collected and published to the world. The party reached Belem in December, 1739, amid great rejoicings. After this, voyages upon the Amazon became more common.

In 1745, M. La Condamine, a French academician, descended from Quito, and constructed a map of the river, based upon a series of astronomical observations. His memoir, read before the Royal Academy on his return, remains to this day a very interesting work. In modern times, the most celebrated voyages down the Amazon have been described at length by those who accomplished them, *e. g.* Spix and Martius, Lister Mawe, and Lieutenant Smyth.

The expeditions to which I have alluded, have generally been prosperous, and not attended with any peculiar misfortunes. Not so with every voyage that has been undertaken upon these interminable waters. The sufferings of Madame Godin des Odonnais, have hardly a parallel on record. The husband of this lady was an astronomer, associated with M. Condamine. He had taken his family with him to reside in Quito, but being ordered to Cayenne, was obliged to leave them behind. Circumstances transpired to prevent his returning for a period of sixteen years, and when finally he made the attempt to ascend the Amazon, he was taken sick and could not proceed. All messages that he attempted to send his absent wife, failed of their destination. In the meantime a rumor reached her, that an expedition had been dispatched to meet her at some of the missions on the upper Amazon. She immediately resolved to set out on the perilous journey. She was accompanied by her family, including three females, two children, and two or three men, one of whom was her brother. They surmounted the Andes and passed down the tributary streams of the Amazon without serious difficulties; but the farther they entered into the measureless solitudes that lay before them,

the more their troubles increased. The missions were found in a state of desolation, under the ravages of the small-pox. The village where they expected to find Indians to conduct them down the river, had but two inhabitants surviving: these poor creatures could not aid them, and they were left without guides or canoe-men. Ignorant of navigation, and unaccustomed to either toil or danger, their misery was now beyond description. Their canoe, in drifting on the current, filled with water, and they barely escaped with life and a few provisions. They managed to construct a raft, but this was soon torn to pieces upon a snag. The forlorn company again escape to the shore, and, as their only alternative, attempt to make their way on foot. Without map or compass, they know not whither they go. In attempting to follow the windings of the stream they become bewildered, and finally plunge into the depths of the forest. Wild fruits and succulent plants now furnish them their only food. Weakened by hunger, they soon fall victims to disease.

In a few days Madame Godin, the sole survivor, stood surrounded by eight dead bodies! Imagine the horror that overwhelmed her, as she saw one after another of her friends and family in the agonies of death! In the desperation of the hour she attempted to bury them, but found it impossible. After two days spent in mourning over the dead, she roused up with a determination to make another effort to seek her long-lost husband. She was now nearly three thousand miles from the ocean, without food, and with her delicate feet lacerated by thorns. Taking the shoes of one of the dead men, she started upon her dreary way. What phantoms now torture her imagination, and people the wilder-

ness with frightful monsters! But she wanders on.—Days of wretchedness and nights of horror ensue.—At length, on the ninth day, she heard the noise of a canoe, and running to the river side, she was taken up by a party of Indians. Suffice it to say, that they conducted her to one of the missions, from which, after long delays and great exposure, she was finally conveyed down the Amazon and restored to her husband, after nineteen years' separation. They returned to France together and spent the remnant of their days in retirement; but Madame G. never fully recovered from the effects of her fright and sufferings.

Even at this day, the traveler upon the waters of the Amazon, above Pará, finds himself in a perfectly wild and uncultivated region. He will scarcely see fifty houses in three hundred miles. There are but few settlements directly on the river. Most of the villages are on the tributary streams and *Iguarapés*, or bayous. The houses universally have mud floors and thatched roofs. I saw a fellow-countryman at Pará, who had visited Brazil for his health, and having to a great degree recovered, he was induced to make a voyage up the great river. The best vessel in which he could procure a passage was a miserable trading smack. The inconveniences he suffered on board, together with the lack of fresh provisions and suitable accommodations when he went on shore, brought upon him a renewed and aggravated attack of disease. He was fortunate enough to obtain a passage down in a Brazilian war-schooner; but he only survived a few months.

Notwithstanding all the beautiful theories respecting steam navigation on the waters of the Amazon and its

tributaries, nothing has yet been accomplished deserving of mention. As far back as the year 1827, an association, called the South American Steamboat Company, was organized in New York, with the express design of promoting that navigation. It owed its origin to the suggestion of the Brazilian government through its chargé d'affaires, Mr. Rebello, resident in the United States, who stipulated decided encouragements, and the grant of special privileges on the part of His Majesty Don Pedro I. A steamboat was fitted out and sent to Pará, and other heavy expenses were incurred by the Company; but through a lack of cooperation on the part of Brazil, the whole enterprise proved a failure. Claims for indemnification to a large amount have long been pending before the Brazilian government, with but little prospect of success.

Within a year or two past, small government steamers have two or three times been sent up the Amazon as far as the river Negro. Such voyages will doubtless be repeated at intervals, and they will probably suffice for steam navigation on the Amazon for many years to come. The globe does not elsewhere present such a splendid theatre for the steam enterprise. Not only is the Amazon navigable for at least two thousand miles, but the Tocantins, the Chingú, the Tapajos, the Madeira, and the Negro, are unitedly navigable several thousand more.

All these rivers flow through the richest soil and the most luxurians vegetation in the world. But they all seem destined to flow on for a long time to come without having their waters disturbed, unless it be accidentally, by any other craft than the lumbering canoes that now float upon their current. A denser, and a different

population must overspread their banks, and lay open their resources to the reach of commerce, before steam navigation can be profitably sustained upon the Amazonian waters.

The general history of Pará is somewhat peculiar to itself. So far removed from the seat of both the colonial and the imperial government to which it has belonged, its rulers have always had a great scope for their authority, as well as their ambition. In no part of Brazil have so great cruelties been practised against the Indians; and in no part have they been so fearfully revenged.

We have already mentioned, that the capital was founded in 1616. On consulting the most voluminous work extant upon the history of the province, we find that the principal events recorded for the ensuing two hundred years, are the arrivals of bishops, and the erection of churches; the arrival and expulsion of different kinds of monks; together with the successive changes of the captains and governors general.

In 1747, Brazilian coins of gold, silver, and copper, were first introduced—the circulating medium having consisted of balls of cotton and articles of domestic goods; being more complicated than the salt currency of Piahy.

In 1758, a commercial company was organized under the protection of the Portuguese government. On its dissolution twenty years after, it was found to have accomplished, among other things, the introduction of twelve thousand five hundred and eighty-seven African slaves. Twenty years after this, the duties were thrown off of all slaves and slaving vessels that should come to Pará.

At the time of the revolution of independence, in 1823, Pará, like most of the other provinces, was for a time held by the Portuguese authorities. On the arrival of Lord Cochrane at Maranhão, he dispatched one of his officers, Captain Grenfell, with a brig of war to take possession of Pará. This officer had recourse to a stratagem which, although successful, was little more creditable to his bravery than his integrity.

Having arrived near the city, he summoned the place to surrender, asserting that Lord Cochrane was at anchor below, and in case of opposition, would enforce his authority with a vengeance. Intimidated by this threat, the city hastened to swear allegiance to the throne of Don Pedro I., and Grenfell managed to have obnoxious individuals expelled, before his deceit was found out. Opposition, however, soon sprang up—a party was organized, with the intent of deposing the provincial junta. This body, of course, claimed the protection of Grenfell. He immediately landed with his men, and joining the troops of the authorities, easily succeeded in quelling the insurrection. A large number of prisoners were taken, and five ringleaders in the revolt were shot in the public square. Thence returning on board, he received, the same evening, an order from the president of the junta, to prepare a vessel large enough to hold two hundred prisoners. A ship of six hundred tons burden was accordingly selected. It afterwards appeared, that the number of prisoners actually sent on board by the president was two hundred and fifty-three. These men, in the absence of Captain Grenfell, were forced into the hold of the prison-ship, and placed under a guard of fifteen Brazilian soldiers.

“Crowded until almost unable to breathe, and suffering alike from heat and thirst, the poor wretches attempted to force their way on deck, but were repulsed by the guard, who, after firing upon them and fastening down the hatchway, threw a piece of ordnance across it, and effectually debarred all egress. The stifling sensation caused by this exclusion of air drove the suffering crowd to utter madness, and many are said to have lacerated and mangled each other in the most horrible manner. Suffocation, with all its agonies, succeeded. The aged and the young, the strong and feeble, the assailant and his antagonist, all sank down exhausted and in the agonies of death. In the hope of alleviating their sufferings, a stream of water was at length directed into the hold, and towards morning the tumult abated, but from a cause which had not been anticipated. Of all the two hundred and fifty-three, four only were found alive, who had escaped destruction by concealing themselves behind a water-butt.”—*Armitage*, vol. ii. p. 108.

This dreadful scene is, perhaps, unparalleled in history. Its only mitigation consisted in its having been caused by carelessness and ignorance, without “intent to kill.” It has, however, but too much affinity with the treatment of the prisoners taken and confined at the same place, in the subsequent civil revolutions. Vast numbers of these unhappy men were crowded into the prison of the city and of the fort, where they were kept, without hope of release, until death set them free. Besides, a prison-ship, still moored in front of the town, called the *Xin Xin*, was filled to its utmost capacity. I heard it estimated that not less than *three*

thousand had died on board that one vessel in the course of five or six years.

The disorders that broke out at Pará, in 1835, were disastrous in the extreme. They first commenced among the troops. The soldiers on guard at the palace seized an opportunity favorable to their designs, and on the 7th of January, simultaneously assassinated the president of the province, the commander at arms, and the port captain. A sergeant, by the name of Gomez, now assumed the command, and commenced an indiscriminate slaughter of the Portuguese residents. After twenty or thirty reputable shopkeepers had been killed, these insurgents proceeded to liberate about fifty prisoners, among whom was Felix Antonio Clemento Malcher, an individual who had been elected a member of the provisional junta at the time of Grenfell's invasion, but who was subsequently arrested as the instigator of a rebellion at the Rio Acará. This Malcher was now proclaimed president; and a declaration against receiving any president from Rio, until the majority of Don Pedro II., was formally made.

No houses were broken open on this occasion. Order was soon restored, and things remained quiet till the 19th of February. At this time Francisco Pedro Vinagre, the new commander at arms, having heard that he was to be arrested for some cause, called out the soldiers and populace to attack the president. Malcher shut himself up in the Castello fort, and attempted to defend himself. In the course of two or three days two hundred men were killed, and the president captured. He was sent to the fort at the Barra, below the city, as if to be imprisoned, but was mur-

dered on the way, undoubtedly by the orders of Vinagre, who was now supreme.

On the 12th of May an attempt was made, under the constitutional vice-president, Senhor Corrêa, to take possession of the town, by landing troops from a squadron of thirteen vessels of war. This attempt was repulsed, and the vessels dropped down the river. Soon after a new president, Senhor Rodriguez, arrived from Rio. On the 24th of June he landed with a body of two hundred and fifty troops, the insurgents having retired towards the interior. Disorders still continued in the province, and on the 14th of August a body of Indians, led on by Vinagre and others, suddenly descended upon the capital. They obtained possession of the city, and commenced an indiscriminate massacre of the whites. The citizens were obliged to defend themselves as they best could. Vinagre fell in the midst of a street skirmish. An English and a French vessel of war, lying in the harbor, sent on shore a body of marines, but soon withdrew them on account of the pusillanimous conduct of the president.

The Indians commenced firing upon the palace from the highest houses of which they could get possession, and artillery from the palace attempted to return the fire. The president, however, soon withdrew, and abandoned the city to destruction. Many families succeeded in escaping on board vessels in the harbor, but many others fell victims to rapine and murder. Eduardo, the principal leader after the death of Vinagre, endeavored to protect the property of foreigners, and, to some extent, succeeded; nevertheless, as fast as possible the foreign residents withdrew from the city, and thought themselves fortunate to escape with their

lives. The period that ensued might, with propriety, be called the reign of terror. But it was not long a quiet reign. Disorders broke out among the rebels, and mutual assassinations became common. Business was effectually broken up, and the city was as fast as possible reverting back to a wilderness. Tall grass grew up in the streets, and the houses rapidly decayed. The state of the entire province became similar. Anarchy prevailed throughout its vast domains. Only a single town, of the upper Amazon, maintained its integrity to the empire. Lawlessness and violence became the order of the day. Plantations were burned, the slaves and the cattle were killed, and in some large districts not a white person was allowed to survive.

In May, of the following year, General Andréa arrived as a new president from the imperial government, and forced his way into the capital. He proclaimed martial law, and by means of great firmness and severity, succeeded in restoring order to the province. It was, however, at the cost of much blood and many lives. He was accused of tyranny and inhumanity in his course towards the rebels and prisoners, but the exigencies of the case were great, and furnished apologies. One of the most disgraceful things charged upon him and his officers, was the abuse made of their authority in plundering innocent citizens, and also in voluntarily protracting the war so that their selfish ends might be advanced. Certain it is, that the waste of life, the ruin of property, and the declension of morals, were all combined and lamentably continued; and yet in this state of things we see nothing but the fruits of that violence and injury which, from

the first colonization of Pará by the Portuguese, had been practised against the despised Indians.

In addition to the more direct consequences of the disorders, the salubrity of the country, and of the city itself, fearfully deteriorated. The rapid growth, and the equally rapid decay, of vegetable matter, on the spots from which years of cultivation had banished it, brought on epidemics and other fatal diseases, which swept off hundreds of the people that survived the wars. Thus one of the richest and fairest portions of the earth was nearly desolated.

It is only by slow degrees that it has since been recovering. Nothing, indeed, but the extraordinary and spontaneous fertility of the whole region, has enabled the province, in any considerable degree, to recover its business relations. Notwithstanding all the natural beauties so profusely exhibited at Pará, reminding one at every step, and at every glance, of the glorious munificence of the Creator, there are but few places which suggest sadder reflections upon the wickedness and misery of man. We can scarcely point to a bright spot in its history. During the early periods that succeeded its settlement by Europeans, a continual crusade was carried on against the aboriginals of the soil, for the purpose of reducing them to a state of servitude. In vain were the reasoning and power of the Jesuits arrayed in opposition to this course. In vain was African slavery introduced as its substitute. The cruel and sanguinary purposes of the Portuguese were persevered in. An innocent and inoffensive people were pursued and hunted down in their own forests like beasts of prey. Thus iniquity triumphed, but a terrible retribution followed. The foul passions which

had been nurtured in the persecution of the Indians were equally malevolent, when excited against each other by the common jealousies and differences of life. For a long time previous to the outbreak of 1835, assassinations had been the order of the day. Scarcely a night passed without the occurrence of more or less. No man's life was secure. Revenge rioted in blood. This was too much the case in other parts of the country, at the same period, but at Pará worse than elsewhere. Then followed the dreadful scenes already described, in which the long-degraded and down-trodden Indians, headed by factious and intriguing men, gained the ascendancy in turn, and drove the white population into exile.

What a waste of human life was caused by these successive events! A waste too that seems the more deplorable, from its occurring in a country where nothing is so much wanted as population and industry. Notwithstanding the restoration and establishment of order, yet an armed soldiery is deemed essential to its preservation. At the same time the idle habits and questionable morals of a body of soldiers, quartered in such a place, have no favorable bearing upon the welfare of the community.

The recent reports of the presidents of this province have been quite full and explicit. They exhibit, however, a most gloomy picture of the state of morals, education, and religion.

Nearly all the churches in the province are going to ruin, and require immense expenditures to save them. Out of ninety parishes, only thirty-seven were supplied with parish priests. Among the one hundred and fifty thousand wild Indians that still inhabit the province,

little was doing towards either evangelizing or civilizing them. In many counties it was impossible to organize a jury competent to decide upon cases in civil and criminal law; and, in some populous districts, men qualified for the office of justice of the peace, or of clerk in a justice's court, are not to be found. Many of those who are appointed justices cannot write their names. This state of affairs will hardly be wondered at when we observe that, according to the statistics of 1842, the whole province contained only forty primary schools, and four Latin schools, the latter having forty-one pupils, the former one thousand two hundred and forty. Still less surprise shall we indulge when one of the presidents alluded to felt himself authorized to insinuate that many of the existing schools were nearly useless on account of the ignorance of the teachers. He remarks with great point, "Brazil has two law universities, but perhaps the country would be better off if they produced fewer lawyers and more schoolmasters."

The enterprise of circulating Bibles and evangelical tracts, was not overlooked during my residence there. All providential openings for doing good were gladly embraced, and arrangements were made to establish the Scriptures on sale, with tracts for gratuitous distribution, which have continued to exist down to the present time. It is to be presumed that the numerous copies of the Scriptures, and scriptural publications, thus furnished to the reading community of Pará, have not failed to exert a most happy influence in promoting general tranquillity and the practice of virtue.

CHAPTER XVIII.

Rout from Pará to Matto Grosso.—From Matto Grosso to Rio de Janeiro.—Name.—Extent and Condition of the Province.—Goyaz.—Boundaries.—Productions.—Indians.—Mineral Waters.—State of Society.—Famine among the Gold Hunters.—Schools.—State of the Arts.—Frequency of Travels in these Regions compared with those on the Coast.—Spix and Martius.—Russian Embassy.—Unhappy Issue.—Minas Geraes.—Extent.—Population.—Fertility.—Mines.—English Mining Company.—Agriculture.—Lack of Roads.—Schools.—Improvements.

HAVING now passed along the coast of Brazil, and given some sketches of each of the provinces lying contiguous to the ocean, it will be proper to take a rapid survey of the three inland provinces—Matto Grosso, Goyaz, and Minas Geraes.

Matto Grosso may be reached from Pará by ascending either the Tocantins, the Xingú, the Tapajos, or the Madeira rivers. A glance at the map would lead one to suppose that the passage of the Madeira was not only the longest, but also that which would be in every way the most difficult. It is, however, better known than either of the others, and is the only one which has ever been a commercial thoroughfare.

The distance in a right line from Pará to Villa Bella, one of the principal towns of Matto Grosso, is about one thousand miles. Not less than two thousand five hundred miles have to be traversed in making the passage by water. In a memoir published by the Geographical and Historical Institute of Rio de Janeiro, we have a detailed account of this rout, and the numerous difficulties it opposes to either the traveler or the

merchant. For the space of fifteen hundred miles up the Amazon and the Madeira, to the falls of St. Anthony, there is nothing in the way but a powerful current. Much of the country through which the last named river flows is very unhealthy. From the falls of St. Anthony a succession of falls and rapids extend upward for more than two hundred miles. Nearly all this distance it is necessary to transport canoes and cargoes overland, by the most tedious and difficult processes imaginable. Precipices must be climbed, roads cut, and huts built from time to time, as a temporary shelter against the rains. In short, three or four months are necessarily consumed on this part of the rout. Once above this chain of obstacles, there remain about seven hundred miles of good navigation on the Mamoré and Guaporé rivers. The entire voyage occupies ten months, when made by traders carrying goods. Vast numbers of Indians and negroes are required as oarsmen and bearers of burdens. It is customary for several companies to associate together, and the provisions which must necessarily be provided beforehand, occasion great expense and inconvenience. The downward voyage, as a matter of course, would be much easier and quicker performed. Notwithstanding the tedium and the toil of this long and dreary passage, it is generally less dreaded than the overland rout to Rio de Janeiro. On the latter, an interminable succession of mountains, the lack of any direct or suitable roads, the impossibility of procuring provisions by the way, at least for great distances, and the slow pace of loaded mules, are by no means trifling difficulties in the way of either dispatch or pleasure. Thus it is at once seen, that whatever may be the condition

of Matto Grosso, its opportunities for intercourse with the maritime provinces are by no means inviting. At the same time, there is but little hope of their improving until some methods of shortening distances and leveling mountains, not yet heard of, shall be discovered.

The name **Matto Grosso** signifies a dense forest, and in itself is no imperfect description of the vast territory to which it is applied. The province is sometimes called **Cuiabá**, after a river which runs through it. The bishopric which it constitutes is known by that name only.

Matto Grosso lies nearer the center of South America than any other state or province. It is bounded on the west by **Peru** and **Bolivia**, and on the south by **Paraguay** and **San Paulo**. It contains over five hundred thousand square miles, while its population does not, by the largest estimate, exceed forty thousand, or one inhabitant for each area of twelve square miles. Sixty-six different tribes of Indians still exist in the province. Most of these tribes are in an entirely savage state. A few of them are on friendly terms with the government and people of the province; others are decidedly hostile, and omit no opportunity of making desolating incursions upon the cultivated districts. Extending through seventeen degrees of latitude, the climate of this province is considerably varied. It is generally considered healthy. Although mountainous throughout, it has no volcanoes, nor any peaks which for height can be compared with those of the **Andes**.

Besides its mountains and forests, **Matto Grosso** also abounds in deep caverns and majestic waterfalls. Two

of its caverns have been explored and described at some length. One of them has been called the Gruta das Onças, from the great number of wild beasts that inhabited it. The other is called *Gruta do Inferno*, or the Grotto of Hell, from its resemblance to the fabled Avernus.

Its soil is said to be fertile, but it almost universally lacks cultivation. In some parts considerable attention is given to grazing, but generally speaking, the inhabitants make no exertions to produce any thing that is not requisite for their own consumption. Indeed, they do not always reach the limit of their own necessities. The province abounds in gold and diamonds, but owing to the lack of skill employed in searching for them, the products of either, for latter years, have been very small. What is gained by the miners and the *garimpeiros*, as the diamond seekers are called, together with small quantities of ipecacuanha, constitute the whole amount of exports from the province. These articles are generally sent to Rio de Janeiro, where they suffice to purchase the few manufactured goods that are used by the inhabitants of Matto Grosso.

The capital of the province is the city of Cuiabá. It has a healthy location upon the Cuiabá river. Although called a city, it is in fact but a village. Its houses are nearly all built of taipa, with floors of hardened clay or brick. The region immediately surrounding it is said to be so abundant in gold, that some grains of it may be found wherever the earth is excavated. It is about one hundred miles from the diamond district.

The first printing press ever seen in Matto Grosso, was procured at the expense of the government in 1838. The number of primary schools provided for by

the government is eighteen. By the latest statistics eight of these were supplied with teachers, having four hundred and thirty four boys on their lists. The number of scholars in private and Latin schools, at the same time, was about two hundred. Great inconveniences were suffered from the lack of books, paper, and nearly every other material essential to elementary education. In addition to this low and unpromising state of education, that of religion appears, from the reports of successive presidents of the province, to be still worse. There are but few churches in existence; not more than half of these are supplied with priests; and all, without great expenses in repairing, will ere long be in ruins.

Upon the east of Matto Grosso borders Goyaz, another large province, very similar in character and location to the former. It also stretches from Pará on the north, to San Paulo on the south. Its eastern boundaries connect it with Maranhão, Piauí, Pernambuco, and Minas Geraes. Like most of the interior portions of Brazil, Goyaz was discovered and overrun at an early day by the Paulistas, in their search for mines and slaves. It abounds in gold, diamonds, and precious stones, but its remoteness from the sea-shore, and its lack of roads, canals, and navigable rivers, are great obstacles to the development of its resources.

This province, which may be considered as occupying the central portion of Brazil, is not generally mountainous, although its surface is elevated and unequal. Some tall virgin forests are seen upon the banks of its rivers, but the larger portions of the province are covered with that species of low and stunted

shrubby which prevail in large portions of the province of Minas, and are designated by the terms *catingas* and *carasquenos*. Its soil yields the usual productions of Brazil, together with many of the fruits of southern Europe. Cultivation has progressed farther in Goyaz than in Matto Grosso, though it is still extremely backward. •

The name of this province is derived from the *Goyas*, a tribe of Indians formerly inhabiting its territory, but now nearly extinct. Various other tribes still exist within its borders, several of which cherish a deadly hatred to the people who have invaded their domains and disturbed them in their native haunts. Settlements are often laid waste by the hostile incursions of these Indians. A body of regular troops is constantly kept in arms to resist such encroachments. But the mischief is generally done, and the authors of it have escaped, before they are aware that danger is threatened. Such is the stealthiness and fatality of savage warfare.

Considerable attention has been excited of late years, by the discovery of mineral waters in Goyaz. Several warm springs are said to exist in the southwestern part of the province. These waters have not been properly analyzed, but they are said to be highly curative in cases of morphea, and other diseases of the leprous type. Few things could be more desirable in Brazil than a plentiful supply of such healing waters.

We have some glimpses of the state of society in Goyaz, from the pen of M. Auguste St. Hilaire, and of General Raymundo Jozé da Cunha Mattos. Both of these gentlemen traveled extensively within its boundaries, and both agree in representing the state of

society as backward in the extreme. Its highest phase is represented in the character of the *vaqueiros*, or cattle proprietors. These men possess vast herds of horned cattle, and their principal business is to mark, tend, and fold them. They understand the use of the lasso, and also of the long knife, but their moral and intellectual condition is deplorable. St. Hilaire remarks, that "the people who become domesticated in these vast wilds, seem to lose the very elements of civilization. By degrees their ideas of religion, and their respect for the institution of marriage, disappear. They learn to dispense with the use of money as a circulating medium, and to forego the use of salt upon their food." But this is not all—"A species of brutish infidelity is already disseminated throughout these sertoes, which, it is to be feared, will end not only in degrading the people below the ordinary rank of moral and civilized society, but even below the condition of the aboriginal Indians."

Goyaz and Matto Grosso may be ranked together in the relation they bear to the other portions of the empire and of the world. Both were originally settled by gold hunters. The lure of treasure led adventurers to bury themselves in the deep recesses of these interminable forests. Their search was successful. Their most eager avarice was satiated. "Gold was so plentiful, that for the first year every slave commonly returned three or four ounces a day. It lay upon the very surface of the ground. But the thoughtless adventurers had made no provision for supporting themselves in the wilderness, and they discovered, when too late, that food was more precious than gold. A few white deer were the only game they could find, and

mangabas the only fruit. Higher prices for provisions have seldom been demanded in a besieged town, or during extreme famine, than these poor miners were glad to pay. A pound of gold could scarcely buy a bushel of corn, and in one instance a pound of gold was bartered for a pound of salt. A drove of cattle arrived, and flesh and bone together were sold for an ounce and a half of gold per pound. The gold which they gathered was expended for provision, but all was not enough, and many of them literally died of starvation.

“The time when gold was most abundant, was described by one of the survivors as a season of pestilence and famine; and the discoverer himself, who counted his gold by *arrobas*,* died of leprosy.” In later times gold has become scarcer, but the march of improvement has been slow, and notwithstanding the ardent anticipations of Mr. Southey and some others, the day is likely to be distant when these regions will either be populous or highly enlightened.

The presidential reports of Goyaz state the number of primary schools in that province to be sixteen for boys, and two for girls. There existed at the same time five or six schools of a higher order, and the number of pupils attending them is about one thousand. The provincial government has, within a few years, imported a printing press, which is chiefly employed in printing official documents. The condition of the mechanical arts in these two provinces may be inferred from statements made in the report of the minister of the empire in 1844.

“It is scarcely possible to find persons who have any

* A weight of thirty-two pounds.

skill in the common mechanical trades; none whatever in comparison with the wants of the country. Eight French mechanics were recently on their way to Matto Grosso. As they passed through Goyaz, the provincial government induced three of them, a carpenter, a cabinet maker, and a blacksmith, to establish themselves within its bounds; and this event was deemed so important, as to be officially stated in the president's message to the next provincial assembly." The minister of the empire significantly remarks, that "from such particulars, some idea may be formed of the actual state of things in general."

It is not a little remarkable, that notwithstanding the length and dreariness of journeys through the interior of Brazil, yet that travelers and naturalists in former years, have given much more attention to those distant and solitary regions, than to the richer and more populous sections lying contiguous to the coast. Indeed, the only considerable portion of the coast which has ever been the subject of scientific observations, is that passed over by prince Maximilian, in his land journey from Rio de Janeiro to Bahia. Whereas, the interior and central portions of the empire, have been repeatedly explored by the most distinguished naturalists.

The bare mention of the names of Eschwege, Rodriguez, Ferreira, Spix, Martius, Natterer, St. Hilaire, and Von Langsdorff, is sufficient to remind those who have given attention to the natural history of South America, of the valuable labors already devoted to this portion of the immense field which Brazil offers to the observation of the world. Several of these gentlemen were sent out at the expense of their respective governments, and consequently were furnished

on the most liberal scale with whatever could render their investigation complete.

It is hardly possible to place too high a value upon the works of St. Hilaire, the author of the *Plantes Usuelles*. This gentleman became fully acquainted with the Brazilian character, and for a long time identified himself with the inhabitants of the sertoes. Mr. Natterer, a German naturalist, spent seven years in traversing the regions now the subject of remark. On the whole, however, no scientific mission to Brazil has resulted more successfully than that sent out by the king of Bavaria, and executed by doctors Spix and Martius. These gentlemen passed from Rio through S. Paulo, Minas Geraes, and Goyaz, to the city of Maranham; thence proceeding by sea to Pará, they ascended the Amazon as far as Tabatinga, which stands at the limit of the Brazilian territories. They made numerous lateral excursions on the rivers Negro, Japury, and other streams, and finally descended the river, and returned from Pará to Europe. They not only secured immense and valuable collections, but have lived to present the world with numerous learned works, the result of their observations.

The scientific commissioners appointed by the emperor of Russia to traverse Brazil, was considerably larger than that last mentioned, and most amply qualified for its object; but its issue was unfortunate. The Baron Von Langsdorff, who had long resided at Rio in a diplomatic capacity, was placed at its head, and directed its movements with great zeal and energy. The expedition proceeded from Rio de Janeiro through San Paulo and Matto Grosso.

Having reached the sources of the Madeira, the

party divided, and pursued different routs, in order to explore as wide an extent of country as possible before reaching their common destination, the city of Pará. As might have been expected, the excessive toils and hardships to which the gentlemen engaged in this enterprise were subject, brought on sickness and several deaths.

But a very unlooked-for circumstance occurred, which had the effect to deprive the world of the benefit of the investigations made at so much expense and labor. A primary regulation of the enterprise, provided that no member of the expedition should publish his journal or notes until after those of the director, if living, had been edited. By a strange fatality, the Baron Von Langsdorff returned to Europe in a state of mental alienation, the result of sickness and exposure in the regions through which he had passed. In that state he has long survived, and thus a lamentable silence was imposed upon the whole corps of his associates.

M. Riedel, one of his coadjutors, returned to Rio de Janeiro, and remained there. He has continued ever since to give his attention to scientific pursuits, and is unquestionably better acquainted with the botany of Brazil than any other person living. This gentleman has made application to the court of St. Petersburg, for the privilege, not only of publishing his own observations, but also of editing the papers of Von Langsdorff. It is presumed, that so reasonable a request will not be denied; and hence, it is to be hoped, that the results of that expedition will ere long be published.

The only province that now remains for us to notice is Minas Geraes. It is bounded on the north by Pernam-

buco and Bahía, east by Espírito Santo, south by Rio de Janeiro and S. Paulo, and west by Goyaz. This province is situated between the thirteenth and twenty-third degrees of south latitude. Its form is nearly square. It is considerably smaller than the provinces last noticed. Its area contains about one hundred and fifty thousand square miles, and its population is estimated at seven hundred and sixty thousand, about five to the square mile. Some portions of Minas correspond very nearly to the condition of Goyaz and Matto Grosso, being still a wilderness, and overrun with Indian tribes. Other portions are among the most improved and eligible parts of the empire. One writer has remarked, with great emphasis, that if there be one spot in the world which might be made to surpass all others, Minas is that favored spot. Its climate is mild and healthful; its surface is elevated and undulating; its soil is fertile, and capable of yielding the most valuable productions; its forests abound in choice timber, balsams, drugs, and dye-woods.

But all these circumstances together, have not given the province so much celebrity, as the single fact of its inexhaustible mineral wealth. Its name signifies the general or universal mines, and accordingly, mines of gold, silver, copper and iron, are found within its borders, besides quantities of precious stones. Several of its most valuable gold mines have been wrought by an English mining company for the last twenty years. This company was organized under the auspices of Don Pedro I. in 1825, with an active capital of two hundred thousand pounds. It has been unquestionably a source of profit to its stockholders, and has rendered great service to the country generally, by introducing

the most approved methods of mining, and by giving a general impetus to Brazilian industry. At the same time paying duties of twenty per cent. upon its products, it has yielded a large revenue to the government. This company constantly employs a large number of miners from Cornwall, and has established quite an English village at Gongo Socco, its principal mine.

So much has been written in detail respecting the province of Minas by Mawe, Walsh, and others, that it is only necessary for me to state, in general terms, those facts which relate to its present condition. The agricultural capacities of the province are very great. It yields coffee, sugar, tobacco and cotton. It indeed produces some coarse manufactures of cotton. Its soil yields Indian corn in great profusion, and may be made to grow wheat. Upon its campinas, or upland prairies, innumerable herds of cattle, and some flocks of sheep, are pastured. The milk of the cows is converted into a species of soft cheese, known as the *queijo de Minas*. The form, as well as the flavor of this cheese, is peculiar. The cheeses are made about two inches thick, and six or eight in diameter. When sufficiently cured, they are wrapped in banana leaves and packed in baskets, to be transported to market, like every thing else, on the backs of mules. Immense quantities of them may be seen at Rio de Janeiro, and from that port they are scattered along the coast, being very much esteemed as an article of food.

Nothing so much hinders the general prosperity of Minas Geraes as its lack of good roads, and some feasible thoroughfare to a market. The province has, of late years, expended no inconsiderable sums upon the construction of roads, but, as yet, it cannot send a single

ton of its produce to market upon wheels. The journey from Ouro Preto, the capital, to Rio de Janeiro, a distance of about two hundred miles, is performed on the backs of mules and horses only, and ordinarily requires fifteen days.

As to education, it is but just to say, that Minas Geraes, according to official statistics, takes the lead of all the provinces in this praiseworthy enterprise. The provincial government has made large expenditures for the support of schools, and the people seem to have appreciated the benefit to be derived from them.

The province provides for one hundred and eighty-two public schools. Of these, there were recently in operation, ninety-six primary schools for boys, fifteen for girls, and twenty-six Latin schools. About eight thousand pupils were enrolled in these schools, and the average attendance was about six thousand. Besides these, there existed a number of private schools; and the majority of the inhabitants, in one way or other, are giving their children an education. Several young gentlemen have been sent to Europe at the expense of the province, to qualify themselves for the task of normal instruction.

Should the long talked-of enterprise of steam navigation upon the Rio Doce and the Rio de S. Francisco ever prove successful, the interests of Minas Geraes would, it is presumed, be greatly promoted. New channels would be opened for its commerce, and new life would be infused into every department of industry. In the meantime, if the province pursues the course it has followed for several years past, its civil and intellectual progress, though slow, will be sure.

CHAPTER XIX.

Departure from Pará.—Voyage to Maranham.—A Student without a Passport.—Passengers.—Ceará.—A thieving Jangadeiro.—The Coast.—Pernambuco.—Bahia.—The Orientale.—Polytechnic School afloat.—Customs on board.—Entrance to Rio de Janeiro by night.—The Expedition.—Mission to the Seamen of Rio.—General results of Missionary efforts.—Sudden bereavement.

IF the reader is now disposed to return from our discursion into the interior of Brazil, he is invited to accompany the author in a rapid voyage along the coast from Pará to Rio de Janeiro.

After a residence of nearly two months at Pará, I left that city on board the Pernambucana, bound to the southern ports, in company with only two other passengers. We sailed at five P. M. The descent of the river was remarkably pleasant. We went down with the ebb tide, and our progress was consequently accelerated. But during the night the speed of our engines was checked, lest we should find ourselves too soon in the neighborhood of the shoals at the river's mouth. Our captain graduated his time with great precision, and we passed safely between the shoals of Tigoça and Braganza just at daylight.

Having passed into the open sea we stood upon our course, with nothing to hinder our progress save a strong breeze "dead ahead." This steam packet was under excellent discipline, with English officers, and a mixed crew of Portuguese, French, and negroes. On overhauling my baggage I found an assortment of reading that seemed to supply the wants of all classes,

and when distributed it was most kindly received. Our cook, a Frenchman, about forty years of age, showed me a volume which he had designed to peruse on the voyage during his leisure hours. I found it to be a volume of Voltaire's works, a melange of poetic epistles. I gave him, as a substitute for it, *Message de Dieu envers toi*.

The whole shore along which we passed is very low and flat. It cannot be discerned from any considerable distance. About ten o'clock, of our third morning out, the conical mountain of Itacolumi was seen to rise slowly out of the water on our starboard bows, and we began to think of again getting into port. At four o'clock P. M. I stepped on shore at the stone stairs, near the president's palace, in the city of Maranham. This town presents a great contrast to Pará in the number of persons seen in the streets. Gentlemen and ladies, finely dressed, are met at every step. But having already devoted a chapter to sketches of the city and province, further descriptions will be unnecessary. The regulation of the steam packets was, to remain forty-eight hours in each port. When the hour for embarkation arrived, our packet had greatly increased her number of passengers, but she suffered a slight detention from the necessity of receiving coals to the last moment.

Pending this delay an animated scene occurred for the diversion of the company. A man appeared alongside as a passenger, who could show no passport. The officer of the port declared he could not go. He plead most eloquently, saying he was nothing but a student, he had no slaves, nobody need be suspicious of him. He had but just arrived, and was now returning. But

no, his plea was unavailing—"It was a time of revolution—*ordens terminantes* forbade any idea of compromise." After having the argument fairly out, and losing nearly all his time, this Senhor resolved to take advice, and hurry to the president's palace to get his former passport endorsed. Fortunately for him all formalities were waived by the president, who admitted him, and granted his request at once; so he presently came back, quite out of breath, but just in time to save his passage.

On passing out we found the sea to be very rough, with a strong wind ahead. Our progress was consequently very slow. Our new company was composed entirely of Portuguese and Brazilians, and the office of general interpreter seemed to fall on me as a matter of necessity, since the officers of the vessel, and those important characters the stewards, were English, and not versed in the *idioma nacional*.

Among the passengers was a gentleman of some literary distinction, a Portuguese by birth, who had recently become blind. Another was a young Brazilian doctor of laws, who had graduated at the university of Olinda, and afterward served as juiz de direito at Caxias, the revolted district. These gentlemen were in company with each other, bound to Rio de Janeiro. We also had on board a Desembargador from Pará, and a Portuguese sea captain, the master of a slave vessel. This last individual was the only person whom I heard, while in Brazil, openly advocate the doctrines of atheism. Surely he was a fit disciple of such doctrines.

A voyage of four days and a half took us into the harbor of Ceará. This port is one of some difficulty

to make when approached from either direction, not so much from its lacking landmarks as from the difficulty of perceiving the mountains in its rear. A thick haze constantly hangs over the land, during the period of the strong winds, which, as the coast is low and sandy, prevents its being seen at a distance, although the sky may be perfectly clear overhead. Those not accustomed to navigating this coast are liable to make fatal mistakes, being deceived by these mists, and running too near the shore. Large tracts of this coast were denominated by the early Portuguese navigators *lençoens*, "white sheets," or "sheeted sands."

Our packet having come to anchor at Ceará I had the good fortune to disembark, by the aid of a paviola, without getting wet. I enjoyed the same good fortune again, when returning on board, though very few of the passengers could say as much, having come off when the tide was beginning to flow.

We sailed from Ceará at evening. Just as we were getting under way a trifling incident occurred, having in it enough of the ludicrous to suffice for the remainder of the voyage. Our captain, a tart old Englishman, had sent his linen on shore to be washed. It was brought off by some person on board the pilot's *jangada*. When the bundle was examined it appeared that a pair of white pantaloons was missing. No small hubbub was the result of this discovery. Every body within reach was catechised, as a means of obtaining light on the subject, but no one knew any thing about the matter save that the captain had lost his pantaloons. Fortunately the washerwoman was not on board, or she would have been summarily condemned on suspicion. But in her absence the whole body of Cearenses

had to suffer the worst accusations. They were set down as thieves and blackguards at once, and without a hearing. At length a happy thought occurred—the jangada must be searched. There it lay, fastened astern by a long rope; its poles were perfectly bare, and there was not a nook or corner in the whole craft into which a mouse could creep. One of the jangadeiros had come on board the steamer with his master the pilot, and the other sat, apparently half asleep, on the steersman's bench. The very idea of a search was ridiculous, but it must be made. The gig was manned, and the commission proceeded to the only thing which could be done, namely, to disturb the dreams of the swarthy jangadeiro. He was made to rise from his seat, when lo! the stolen pantaloons appeared. This discovery, instead of soothing our captain's irritated feelings, seemed farther to exasperate them. There was now proof positive that the Cearenses were certainly thieves, and if the overflowings of his indignation could only have been interpreted, so that the poor fellows for whom it was meant could comprehend them, they might have had some moral effect.

Now it happened that the pilot himself was already the subject of the captain's most sovereign contempt. The idea of an ignorant old fisherman teaching an English navigator how to take a vessel out of the harbor of Ceará was absolutely insufferable, except for "owners' orders." At the same time the owners were fools for submitting to such an imposition. When the steamer was once under way, the pilot's jangada got a most merciless walk-in-the-water. The pilot now, secure of his fees, wished to be off. A very limited pause was granted for his accommodation, and the old

man had to handle himself with great dispatch in getting clear of the steamer, and in rejoining his man, whom the captain declared ought to be drowned without ceremony.

The time of sailing was favorable, the sea being smooth and the wind moderate. The next morning we were off Aracaty. The following day and night were passed out of sight of land. The second morning we doubled Cape St. Roque, and stood close in shore. During the day we saw the entrance of Natal, the capital of Rio Grande do Norte, and at dark we were off Ponta Negra. We had still a strong current ahead, but the wind was free.

The next day was Sunday. In the morning we were off Parahiba river, and met the Maranhense on her passage up. The day was charming, and the view presented by the coast, with its villages, its cocoa groves, and its general scenery, was greatly superior to any thing I had seen north of it. In fact, there is no portion of the whole Brazilian coast more populous or better cultivated than these parts of Parahiba and Pernambuco. By four o'clock P. M., we were at anchor inside the reef of Pernambuco, and I was soon among my friends. At evening, I attended divine service at the English chapel, but was pained to see so small a proportion of the English and American residents present. Among other privileges which I enjoyed during this short call, was that of supplying the director of the most flourishing college in the city with a quantity of tracts, which that gentleman desired for the purpose of distributing as premiums at an anniversary, which he was preparing to celebrate with great splendor in the Franciscan convent.

We sailed from Pernambuco at eight o'clock in the evening, and enjoyed a sublime scene in passing out of the gap in the reef, under the illumination of the lighthouse. The next morning we found ourselves in the open sea, with fair weather and a crowd of passengers. It appeared that a vacation in the *Curso Juridico* of Olinda had supplied us with a bevy of young doctors, or doctors in embryo, who were returning homeward down the coast. I was sorry to observe in some of them more outlandishness of manners than is common in Brazil, even among the lower classes of people. At four o'clock P. M., we made the port of Maceió. Our delay there was only thirty-six hours, and we had a splendid run from thence to Bahia.

The details of my arrival and residence at St. Salvador having been previously recorded, it is unnecessary to inform the reader, that in the interval between the departures of two steam packets, I sailed from that port to Rio de Janeiro on board the French ship *L'Orientale*. This was a vessel bound on a voyage round the world, having on board a polytechnic school of sixty pupils, who, aided by competent professors, were thus to travel and receive their education at the same time. The enterprise was a private one, projected by the commander of the vessel, M. Lucas, and conducted on his account, although it had, however, received the sanction of the French government. The *Orientale* was a very large ship, originally constructed for the merchant service. She now wore a pennant, and mounting eight or ten guns, had the appearance of a respectable sloop of war. She had sailed from Nantz, and on her way had touched at Lisbon, Madeira, Teneriffe, and Goree, on the coast of Africa. Thence

she had stretched across the Atlantic to Pernambuco. From that port she was proceeding to visit all the most important places at which she could touch in her projected voyage. She had remained ten or twelve days at Bahia, during which time I had become acquainted with several gentlemen belonging to the expedition.

Knowing my desire to proceed down the coast, these gentlemen, among whom the assistant-surgeon and professor of English was foremost, had kindly secured me the offer of a passage from the commander. Arrangements were made accordingly, and on the evening of a dull, rainy day, I presented myself on board. I found the vessel divided into three departments. The *dunette* furnished a cabin and state-rooms for the captain, the scientific professors, and three ladies, who were on board. The *carré*, or after-cabin, below, was allotted to the amateurs, a class of gentlemen who went for the mere pleasure of the voyage, but who took no part in the scholastic or manual exercises of the vessel. For the pupils, the *entrepont*, or midships, had been fitted up so as to accommodate them with swinging hammocks for sleeping, and long tables for eating and study, and other desirable purposes. Being myself only a transient passenger, I was assigned a hammock in the *entrepont* with the pupils, while I was to mess with the captain and professors in the *dunette*. This arrangement was very agreeable to me, not only as being the best that could be made, but as giving me excellent opportunities of observing both men and manners. The ship's company presented the most singular variety of personages ever thrown together within so small a compass.

The idea of establishing a polytechnic school upon

the ocean was in itself singular, and it had drawn together the curious from all ranks of society. The great body of the élèves and amateurs were sons of the titled families of France and Belgium. The pupils were not only taking lessons in science and sight-seeing, but also in practical seamanship. They were divided into regular watches, and expected to do duty in every department of sailor's work, except swabbing decks. They had now enjoyed ten or twelve days in port, and were not very prompt in resuming their places on board preparatory to sailing.

My first night in the *entrepont* was a long and almost sleepless one. The air of the apartment was excessively heated, while there was neither wind nor motion to secure the least ventilation. Besides the great number of sleepers, whose breath was continually adding rarification to the air, individuals were conversing in all directions, and as party after party arrived, new subjects of interest were introduced. I was somewhat amused with a dialogue which occurred near me in terms like these.

“Notre passager est-il rendu?”

“Oui, il est ici.”

“Est-il un Prêtre?”

“Oui, il a déjà fait ses prières.”

“Vraiment, il fait une drôle éducation chez nous ici!”

Long before morning all was still, and probably all were sleeping. It was quite natural that some curiosity should be indulged respecting the new passenger, and especially, since he was the only American on board. I had, however, no reason to complain of this, as it doubtless had its influence in securing me an im-

mediate acquaintance with those who had a disposition to learn more of myself, my country, or of Brazil, than they already knew. Such indeed was the kindness and gentlemanly bearing which I received from all on board, that I very soon felt myself quite at home in the midst of so novel a scene.

We sailed from Bahia at noon. The wind was at first very light, but by degrees it freshened up. Our farewell view of the splendid scenery of the city and of the bay was the subject of universal admiration, but before dark the whole promontory had sunk in the distant northern horizon.

The *Oriente* was a fine sailing vessel, and we moved off rapidly towards our destination. The manner in which this ship was furnished, was different from the usual customs of the sea. Not a fowl, pig, or other live animal, was on board for the use of the table. Fruits constituted the only article of fresh provisions in use, unless daily supplies of new bread constituted another exception. It must not be inferred from this remark, that the fare on board was indifferent. The vessel was literally freighted with provisions, of which preserved meats and vegetables formed a large proportion. Notwithstanding the celebrity of the French style of living, I could but think, that in some particulars, it was not specially adapted to life at sea. There was, for example, the rule of etiquette, which required each individual to be furnished with a knife, fork, spoon, napkin, and tumbler, for his own exclusive use. As a practical result of this exclusiveness, one would observe on the announcement of breakfast or dinner, a general movement towards the state-rooms. The company would soon reappear, each one bringing the above-

named articles, with the *sang froid* of a journeyman mechanic carrying the necessary tools to his day's work. The first operation of each one was to wipe his plate with his napkin, and afterward his knife, fork, and spoon. This act was repeated as often as thought necessary during the meal, until finally, at the close of the repast, they were all cleaned again to be laid away.

This custom certainly lightened the labor of the servants, and may have been very congenial to the notions of those who could not endure the vulgarity of eating after another person; but the operation of cleaning dishes at the table, and particularly by the aid of cloths that in their appearance demonstrated the difficulty of procuring good washing at sea, did not at all commend the practice to my estimation.

The process of making coffee was conducted on a similar principle. That material was brought in after meals, just roasted and in the kernel; a coffee-mill was then produced to grind it. This coffee-grinding is usually a musical operation, but it was on these occasions performed gratuitously, for the edification of the company. Once pulverized, the coffee was put into a long bag, resembling in shape an inverted loaf of sugar, the remains of the former decoction having been first thrown out. This bag was suspended by a string over the table, and hot water being poured in at the top, was left to drain through it drop by drop, until coffee enough was filtered to fill the several cups of the company. The whole ceremony frequently lasted an hour.

On the sixth day out, we found ourselves at sunrise completely becalmed, with land in sight. This land was at first supposed to be Cape Frio, but afterward

proved to be a mountain farther to the westward. The morning was pleasant, and we were elated with the idea that the sea-breeze would spring up the regular time, and take us directly into the harbor of Rio de Janeiro, a dim outline of which could now be seen. But our anxious waiting was followed by a dismal rain, and late in the afternoon we abandoned all hope of entering the harbor until the next day. However, the squall thickened, and being accompanied with wind, gave us some motion. After the squall passed over, the breeze continued, and our hopes revived as we began to find ourselves among the islands. In short, before dark we were inside the Ilha Raza lighthouse, and by sailing close on the wind, were enabled to make our course into the narrow mouth of the harbor. We passed close under the walls of Fort Santa Cruz—but just as the vessel was in the most critical part of the passage, the wind lulled, and the current of the ebbing tide swept her back, and by degrees carried her over towards the rocks upon which Fort Lage is constructed. The moment was one of great excitement and danger. Our situation was perceived at the forts, which severally fired guns and burned white and blue lights, in order to show us their position.

A more sublime scene can hardly be imagined. The rolling thunders of the cannon were echoed back by the surrounding mountain peaks, and the brilliant glare of the artificial flames appeared the more intense in the midst of unusual darkness. Happily for the vessel and all on board, the wind freshened in time, and we were borne gallantly up to the man-of-war anchorage, where, at nine o'clock, we were lying moored to not less than seventy fathoms of chain.

The moon had not yet risen, and the evening remained very dark. This circumstance heightened the beauty of the city and the effect of her thousand lamps, which were seen brightly burning at measured intervals over the hills and prayas of her far-stretching suburbs. One young man was so enchanted with the novelty and splendor of the scene, that he remained on deck all night to gaze upon it, notwithstanding rain fell at intervals. As to myself, I thought it prudent to retire to my hammock, although my feelings were so powerful as almost to banish the idea of sleep. I was now brought back, through all my wanderings, to the immediate vicinity of my family, whose joys or sorrows I expected to share in the morning.

I can hardly take my leave of the *Orientale* without a few remarks upon the character and prospects of the expedition. The leading idea upon which it was planned, was not the most judicious; for however beautiful the combination of a course of study and travel might seem in theory, it was not found to work well in practice. Again, the expedition was novel, and difficulties occurred in preserving proper order. The rigorous discipline of a man-of-war would have been resisted as tyrannical, and any thing short of it was likely to result in confusion. Moreover, the respective relations of the officers of the vessel, the professors, the amateurs, and the *elèves*, had not been defined with sufficient precision in the outset; hence arose unlooked-for and aggravated differences. Notwithstanding these circumstances, I witnessed much on board the *Orientale* that was interesting. I cannot fail to remark the cheerful and man-like manner in which several individuals of the highest rank of European society

entered upon and persevered in the laborious duties of the common sailor. Instead of being zealous in these duties merely *at times*, when they could show off to advantage, they seemed really and perseveringly enthusiastic in the disposition to harden themselves by application to the severest toil. It certainly was a novel and peculiar sight to behold barons, counts, viscounts, marquises, and young men of every grade of hereditary rank, dressed in woolen shirts and tarred trowsers, standing at the wheel, going aloft, and rowing boats.

This was the order of things on board the *Oriente*; and whatever may have been the fate of her expedition, I shall long remember the week which I spent as a passenger in her, as one of peculiar incident and pleasure. So far as my passage had been offered me as an act of courtesy, I now had an opportunity to repay it, as I repeatedly enjoyed the pleasure of meeting the gentlemen with whom I had become acquainted, during their stay in port.

On becoming again established at Rio de Janeiro, in connection with my worthy colleague, Rev. Mr. Spaulding, our attention was specially directed to the benefit of the numerous English and American seamen visiting that port. Mr. Spaulding had maintained the Bethel service with great regularity and effect during my absence. At this period we published circulars, which we addressed to the captain, officers, and seamen, of each vessel that entered the harbor, informing them where the Bethel service was held, and inviting their regular attendance during their stay in port; at the same time presenting them considerations why they should avail themselves of such religious privileges. The dissemination of this circular was followed

by increased interest in the subject to which it invited attention.

Nothing could exceed the order and solemnity of the assemblies which gathered together each Sabbath morning, on the deck of some noble vessel, at whose mainmast the emblem of peace and mercy was floating in the breeze. We generally found the vessel, designated for the time being as the Bethel ship, arranged and decorated in the most tasteful manner, with seats to accommodate all who might choose to come and worship God. How delightful was it to see boatload after boatload of seamen coming alongside for this noble object; men who, but for such an opportunity, would be seeking recreation on shore, exposed to all the temptations of vice, and the snares of sin! How sublime were the sentiments inspired by such a scene, especially in such a place! The brilliant sky, the lofty mountains, and the swelling tide of the ocean, could not fail, at any time, deeply to impress the thoughtful mind; but when, surrounded by all these objects, it was our privilege also to witness, in a company of seamen, the attention of the soul fixed upon eternal things, and indicated by the heaving breast, the falling tear, and the unconcealed resolve, ours was no ordinary pleasure.

We had the satisfaction of organizing a Seamen's Temperance Society, and finding numbers interested in its worthy objects. It was also our good fortune at that period, to have these efforts seconded by the active and efficient co-operation of an officer of the United States navy, who has since died, but who will long be remembered as a philanthropist and a christian.*

Nor were our labors confined to merchant vessels,

* Lieutenant Mooers.

or to the Sabbath day. We were occasionally invited to preach on board American ships of war, and from time to time we took occasion to pass through the whole crowd of vessels upon the receiving anchorage, and visit one after another, to converse with those on board, and to leave behind us tracts and other mementoes of our Christian friendship. These labors were bread thrown upon the waters, for which we doubted not the promise was sure, that it should be found after many days. Various interesting circumstances also occurred on shore, by which new occasions of usefulness in the country at large were opened before us. We now had correspondents along the whole coast. During my late tour I had been enabled to put in circulation many copies of the Holy Scriptures, and about sixty thousand pages of religious tracts. Besides this, I had left Scriptures for sale, and tracts for distribution, in the principal places. Thus, by the establishment of depositories in the maritime towns, where the Scriptures could be procured by persons from every part of the interior between S. Paulo and Pará, a great step was taken toward offering the word of God to the entire nation, and inviting the inhabitants generally to receive it.

We now began to take active measures to establish preaching in the Portuguese language at Rio. I was engaged in preparing a series of discourses, which I hoped soon to commence delivering. It was at this most interesting juncture, that my labors in Brazil were suddenly interrupted by a most painful bereavement. My beloved wife was smitten by the cruel hand of disease, and in a few days was consigned to an early grave. She was cut down in the midst of a field of

usefulness, for which she had become peculiarly qualified. Her willing and faithful services in "the work whereunto she was sent," were suddenly and fatally checked by the unlooked-for approach of death. But she died as she had lived, an humble, devoted Christian; and in her final hour triumphed over the last enemy, by falling "asleep in Jesus"—that Saviour,

"For the light of whose smile in the heaven of love,"

her warm heart continually aspired. Her precious memory will be long and fondly cherished upon earth, but her "record is on high." Her resting-place was not found, as she had once poetically desired it might be, in the caverns of "the deep blue sea," but in the Protestant burial ground of Rio de Janeiro. Her remains were entombed in the Cemetery of Gamboa, a handsome declivity in the northern suburbs of the city, bordering upon the bay.

But for its melancholy associations, this spot would be regarded as one of the loveliest on earth. At its rocky base the tides of the ocean cease not to ebb and flow. A shaded avenue leads upward from the sea beach to the center of the enclosure, where memorials of the dead stand thick on every side. As the stranger lifts his eye towards the northern horizon, he beholds a magnificent bay, spotted with islands, and hemmed in by lofty mountain peaks—while all around him vegetation is smiling in fadeless verdure, and fanned by the daily breezes of the tropics. This bereavement, like the untimely winds of autumn, swept many tender blossoms of hope and promise for ever away. It imposed upon me the imperious necessity of a speedy embarkation for the United States, as a hopeful means



ENGLISH CEMETERY.

of preserving the life of an infant son. A month elapsed, and I spent another night on board a vessel in the harbor preparatory to sailing.

What a contrast did I experience in my feelings and condition, to the circumstances under which I had, five months previously, occupied nearly the same position on board the *Oriente*. The same star-lit heavens were over me, the same glassy waters beneath, the same giant mountains, and the same extended city before and around me. But yet how changed the scene! Before, my mind was filled with expectation and joyous hope, but now it was desolated with sad remembrances and overwhelming sorrow.

CHAPTER XX.

Condition of Political Parties before the Revolution of 1840.—Debates in the House of Deputies.—Attempt at Prorogation.—Movement of Antonio Carlos.—Co-operation of the Senate.—Deputation to the Emperor.—Permanent Session.—Acclamation of Don Pedro's majority.—Imperial Oath.—The Assembly's Proclamation.—Rejoicings.—New Ministry.—Public Congratulations.

THE year 1840 was signalized in Brazil by a new and startling political revolution, which resulted in the abolition of the regency. The Emperor, Don Pedro II., was now in his fifteenth year; and the political party opposed to the regent and the existing ministry, espoused the project of declaring his minority expired, and of elevating him at once to the full possession of his throne. This project had been occasionally discussed during the last five years. But it had always been characterized as premature and absurd. The constitution limited the minority of the sovereign at eighteen years, and that was thought early enough for any young man to have the task of governing so vast an empire. As to responsibility, the constitution expressly provided that none should attach itself to the Emperor under any circumstances. Hence an abolition of the regency would, as matter of course, devolve the powers of the regent upon some other officer. There would be one difference, however. The regent, as such, enjoyed the privileges of royalty itself, being also perfectly irresponsible. This circumstance was urged as a great and growing evil. However desirable it was for a sovereign to possess the attribute of

irresponsibility, it was a dangerous thing for a citizen, accidentally elevated to office, to have the power of dispensing good and evil to his country without expecting to answer for his conduct. As these subjects were discussed much feeling was aroused, but the best informed persons supposed that the regent would be able to defeat the plan laid for his overthrow.

The debate upon the motion in the house of deputies, to declare the Emperor of age, began early in July, and at first turned principally upon constitutional objections. The legislature had, in fact, no power to amend or overstep the constitution. But the plan was arranged, minds were heated, and the passions of the people began to be enlisted. Violence of language prevailed, and personal violence began to be threatened. Antonio Carlos de Andrada, already described as a man of great learning and eloquence, but at the same time fiery and uncontrolable, stood forth as the champion of the assailing party, accusing the regent and his ministry of usurpation, especially since the 11th of March, when the imperial princess, Donna Januaria, became of age. His efforts were powerfully resisted, but his cause rapidly gained favor both in the Assembly and among the people.

Galvão, until recently attached to the other party, made an impressive speech on the side of immediate acclamation as inevitable.

Alvares Machado demanded that party trammels should now be abandoned. "The cause of the Emperor was the cause of the nation, and ought to receive the approbation of every lover of the country."

Navarro, a young but powerful member from Matto Grosso, followed in a violent and denunciatory speech,

in which he stigmatized the regent, and all his acts, in the most opprobrious language. While in the heat of his harangue, he suddenly exclaimed, *Viva a maioridade de sua majestade imperial!* The crowded galleries had hitherto observed the most religious silence, but this exclamation drew forth a burst of enthusiastic and prolonged applause. Navarro, no longer able to make himself heard, drew his handkerchief from his bosom to respond to the vivas from the gallery. Members of the other party sitting near him, imagined they saw a dagger gleaming in his hand, and not knowing whose turn might come first, began to flee for their lives. One seized Navarro to keep him quiet; but he, not perceiving the reason of the assault, furiously repelled it. For a few moments the most intense and uncontrollable excitement prevailed, but order was soon restored.

Crowds of people now assembled out of doors, demanding the elevation of the young Emperor. Some went so far as to proclaim his majority in the public squares of the city. The ministerial party desperately resisted these strange movements in the house, but they were unable to stave off the debate.

Limpo de Abrêo, an ex-minister, was in favor of the revolution, but he wished it to be a deliberate and consistent one, at least preceded by the report of a committee justifying the step. After much opposition to the measure the committee was appointed, and a momentary calm ensued. During the night both parties reviewed their positions. The clubs and lodges held their sessions, and the opposition met in caucus. The regent, and his ministry, were also in conclave. Vasconcellos, a senator from Minas Geraes, a veteran

politician, but a man who had long been obnoxious on account of great moral delinquencies, was called in as their counsellor.

The session of the chamber of deputies next day was opened in the midst of the deepest anxiety. The galleries were crowded with people. The report of the committee was anxiously looked for, and indeed imperiously demanded, but did not appear.

Navarro accused the majority of the committee of treacherously intending delay. He urged the immediate and unceremonious declaration of the Emperor's majority. He appealed to the galleries, and received a deafening response of vivas to Don Pedro II. Indescribable confusion ensued. The president of the chamber attempted to call up the order of the day, but it was impossible. The absorbing question must be discussed. The more moderate of the opposition wished the young Emperor's elevation deferred till his birthday, the 2d of December. The more violent exclaimed vehemently against any delay whatever. The debate was protracted to an unusual length. In the midst of it a messenger entered bearing documents from the regent. They were read by the secretary. The first was a nomination of Bernardo Pereira de Vasconcellos as minister of the empire. At the mention of the name of Vasconcellos irrepressible sensations of indignation were apparent throughout the house. The secretary proceeded to read the second document, which proved to be an act of prorogation, adjourning the General Assembly over from that moment to the 20th of November following.

Confusion and indignation were now at their height. The people in the galleries could not be restrained.

They poured down a torrent of imprecations upon the administration, mingled with vivas to the majority of Don Pedro II. Antonio Carlos, Martin Francisco, Limpo de Abrêo, sprang to their feet, and one after the other entered their vehement protests against this act of madness on the part of the government. They charged the regent with treason, and declared that every Brazilian should resist his high-handed measures. They represented Lima as clutching, with a death grasp, the power that was about to escape from his hand. They denounced him as a usurper, willing to sacrifice the monarch and the throne, at the hazard of lighting up the flames of civil war in every corner of the empire. Vasconcellos was portrayed as a monster, whose name was significant of every vice and crime, and withal the worst enemy the Emperor had; but it was into his hands that the young monarch was now betrayed!

The president of the house attempted to enforce the act of prorogation, but was prevented. Antonio Carlos now started forth, and called upon every Brazilian patriot to follow him to the halls of the senate. His friends in the house, and the people en masse, accompanied him. The multitude increased at every step. On the arrival of the deputies at the senate the two houses instantly resolved themselves into joint session, and appointed a deputation, with Antonio Carlos at its head, to wait upon the Emperor and obtain his consent to the acclamation. During the absence of the deputation several of the senators endeavored to calm the passions of the people. The multitude without had increased to the number of several thousand. No soldiers appeared, but the cadets of the military academy,

in the heat of their juvenile enthusiasm, rushed to arms, and prepared to defend their sovereign.

Presently the deputation returned, and announced that after its members had represented to the Emperor the state of affairs which existed at the present crisis, his Majesty had consented to assume the reins of government, and had ordered the regent to revoke his obnoxious decrees, and to pronounce the chambers again in session. Thunders of applause followed this announcement. The enthusiasm of the people knew no bounds. The country was saved, and no blood was shed! The citizens proceeded to congratulate one another upon this peaceful triumph of public opinion.

The discussions of the Assembly turned upon the manner of consummating the revolution which had thus singularly commenced. Lima was now stigmatized as the *ex*-regent, and was pronounced incompetent to reassemble the body which he had tried to prorogue. The Marquis of Paranaguá, president of the senate, declared that neither house was now in session, but that the members of both composed an august popular assemblage, personifying the nation, demanding that their Emperor be considered no longer a minor. It was finally resolved to remain in permanent session until his Majesty should appear and receive the oath prescribed by the constitution in their presence. The Assembly consequently remained in the senate-house all night. A body of the national guards, the alumni of the military academy, and numerous citizens, also remained to guard them.

At daylight the people generally began to reassemble. By ten o'clock not less than eight or ten thousand

of the most respectable citizens surrounded the palace of the senate. At ten o'clock the president of the Assembly made a formal declaration of the objects of the present convocation. The rolls of both houses were then called, and the legal number, both of senators and of deputies, being found present, the president arose and said:

“I, as the organ of the representatives of this nation in General Assembly convened, declare that his Majesty, Don Pedro II., is from this moment in his majority, and in the full exercise of his constitutional prerogatives. The majority of his Majesty Senhor Don Pedro II.! Viva Senhor Don Pedro II., constitutional Emperor and perpetual defender of Brazil!! Viva Senhor Don Pedro II.!!!”

Millions of vivas from the members of the Assembly, from the spectators in the gallery, and from the multitude in the campo, now rent the air in response, and were prolonged with indescribable enthusiasm and delight. Deputations were appointed to wait upon his Majesty when he should arrive, and to prepare a proclamation to the empire. At half-past three o'clock the imperial escort appeared. His Majesty was preceded by the dignitaries of the palace, and followed by his imperial sisters. His tutor occupied a place in the same carriage with himself. On beholding the young Emperor the enthusiasm of the crowd exceeded any former limit. Nothing but a reiteration of vivas could be heard in the campo during the whole ceremony. His Majesty was received with all possible formality, and conducted to the throne, near which the members of the diplomatic corps were already seated in their court uniform. The Emperor now knelt down and

received the oath prescribed by the constitution, whereupon was read aloud and solemnly signed, the following

AUTO DE JURAMENTO.

“Know all men to whom this public instrument shall come, that on the twenty-third day of July, in the year of our Lord 1840, and in the twenty-ninth year of the independence of the empire of Brazil, in this most loyal and heroic city of Rio de Janeiro, in the palace of the senate, and in the presence of both houses of the imperial legislature, to wit—thirty-three members of the senate, and eighty-four deputies, under the presidency of his excellency the Marquis of Parana-guá, assembled in order to witness the fulfillment of the one hundred and third article of the constitution: being also present, his Imperial Majesty Senhor Don Pedro-de-Alcantara-João-Carlos-Leopoldo-Salvador-Bibiano-Francisco-Xavier-de-Paula-Leucadio-Miguel-Gabriel-Raphael Gonzaga, second Emperor and perpetual defender of Brazil, the legitimate son and first heir of the late Emperor, Don Pedro I., and of the late Empress, Donna Maria-Leopoldina-Josefa-Carolina, arch-duchess of Austria. The most excellent president of this Assembly having offered the Emperor a missal, the latter laid his hand upon it, and recited in an audible voice the following constitutional oath:—‘I swear to maintain the Roman Catholic Apostolic religion, and the integrity and indivisibility of the empire; to observe, and to cause to be observed, the constitution and the laws of the Brazilian nation, and to promote the general well being of Brazil by every means in my power.’ Wherefore, in perpetual memory of this event, duplicates of this document are signed and witnessed,” &c. &c.

The proclamation already drafted by Antonio Carlos, and approved by the Assembly, was now uttered:

“BRAZILIANS!—The General Legislative Assembly of Brazil, recognizing that happy intellectual development with which it has pleased Divine Providence to endow his Imperial Majesty Don Pedro II., recognizing also, the inherent evils which attach themselves to an unsettled government; witnessing, moreover, the unanimous desire of the people of this capital, which it believes to be in perfect accordance with the desire of the whole empire, viz. to confer upon our august monarch the powers which the constitution secures to him; therefore, in view of such important considerations, this body has, for the well being of the country, seen fit to declare the majority of Don Pedro II., so that he may enter at once upon the full exercise of his powers as constitutional Emperor and perpetual defender of Brazil. Our august monarch has just taken in our presence the solemn oath required by the constitution.

“Brazilians! The hopes of the nation are converted into reality. A new era has dawned upon us. May it be one of uninterrupted union and prosperity. May we prove worthy of so great a blessing!”

After the ceremonies of the occasion had been complied with, his Majesty proceeded to the city palace, accompanied by the national guards and the people. In the evening a numerous and brilliant cortejo took place, and the joy of the whole city was manifested by a spontaneous but almost universal illumination.

To the astonishment of every one, the revolution was now complete. The regency was abolished. Perfect tranquillity prevailed; and Don Pedro II., the boy who, when six years old, had been acclaimed sovereign

of one of the largest empires in the world, was now, at fourteen and a half, invested with all the prerogatives of his imperial throne.

On the twenty-fourth day of July, the new ministry was organized in the following order:—

<i>Departments.</i>	<i>Ministers.</i>
Empire, -	Antonio Carlos Ribeiro d'Andrada Machado.
Finance, -	Martin Francisco Ribeiro d'Andrada.
Foreign Affairs,	Aureliano de Souza Oliveira Coutinho.
Justice, -	Antonio Paulino Limpo d'Abréo.
Marine, -	Antonio Francisco de Paula Hollanda Cavalcanti.
War, -	Francisco de Paula Cavalcanti d'Albuquerque.

On the twenty-sixth, a Te Deum was celebrated in the imperial chapel, in commemoration of the late events. It was followed by a levee in the palace, at which the diplomatic corps complimented the Emperor in the following address, delivered by the Baron of Rouen, minister of France, and the senior member of that body.

“SENHOR:—The members of the diplomatic corps, accredited at this court, have the honor to present you the homage of their profound respect.

“It is with the deepest solicitude that they come, on this memorable day, to mingle their congratulations with those of your own subjects that have already been presented before your throne, and to express, in behalf of the sovereigns and the governments which they have the honor respectively to represent, those desires which they will never cease to cherish for the glory of your reign, for the happiness of your august family, and for the prosperity of Brazil.”

Congratulations, expressed in similar terms, now became the order of the day. Every society, every public institution, every province, and nearly every town, from the capital to the circumference of the empire, hastened, on the reception of the news, not only to celebrate the event with extravagant rejoicing, but also to send a deputation, to utter, in the presence of the Emperor, their most profound sentiments of joy at his elevation to the sovereignty, and their cherished hopes of his prosperity and happiness.

As specimens of the style and the sentiments used on these occasions, the reader is presented with two translations. The first is the official address of the senate, presented to his Majesty by a special deputation on the twenty-eighth of July.

“SENHOR:—The senate, impelled by the most elevated patriotism, transported with the most sincere pleasure, in view of the favor which your imperial Majesty has just condescended to confer upon the empire, by entering at once upon the full exercise of your inalienable rights, has sent us in solemn deputation to congratulate your imperial Majesty upon the memorable event which fills your Majesty’s subjects with confidence and delight.

“If Brazil has received, from your renowned ancestors, since the days of king Don Manoel, benefits, which, progressively increasing up to the time when the cry of independence was first uttered at Ypiranga by the hero of both the Old and New Worlds, enabled her at length to become a free nation, much stronger hopes of future glory do the Brazilians discover, in the patriotism of your imperial Majesty.

“Divine Providence has endowed you with a great

and a magnanimous heart; and in his eternal wisdom has destined you to rule over the empire of Santa Cruz. He, for our greater good, has in a wonderful manner overruled the late unlooked-for events, so as to bring your Majesty before your subjects like a brilliant sun emerging from portentous clouds, and causing unmingled happiness.

“May the government of your imperial Majesty serve as a polar star, to illumine all America, and to guide the inhabitants of this great continent in the path of order and of true glory! Deign, therefore, to receive kindly the sincere well-wishes of the senate—they are those of the nation itself. Heaven grant, that the precious days of your imperial Majesty may run on through many and happy years, so that national liberty may be maintained, and the true prosperity of the empire may be established.”

To this fulsome panegyric, his Majesty modestly replied:—

“I am very grateful for the sentiments which the senate expresses in view of my having assumed the exercise of my constitutional prerogatives.

“Gentlemen, you may assure the senate, that I shall endeavor to satisfy the desires of the nation, by maintaining a harmony between ourselves and foreign powers, by sustaining the constitution and laws of the empire, and by promoting the happiness of the nation.”

In the course of a month, by the aid of steam, the news of these events had reached Pará. The provincial Assembly was in session, and was of course ready for the most pompous displays of loyalty. A *Te Deum* was celebrated forthwith, and an orator appointed, who recited the following discourse:—

“Illustrious deputies!—The imperial court has just been the theatre of an event of the most interesting and promising character for Brazil. The people, and their representatives, have given to the empire and to the world the most decisive testimony of their adhesion to the person and throne of his Majesty Don Pedro II., as well as an extraordinary perception of the wisdom and virtues which eminently distinguish him.

“The elevation of his imperial Majesty to the throne, is decreed by the unanimous declaration of the people and their most worthy representatives. The fame of this glorious event has resounded throughout the provinces of the empire, and we now perceive the star of hope beaming brightly over us.

“Gentlemen, a most important era has occurred in the history of our nation; and as the proper organ of the people of Pará, let us employ our efforts to aid the Emperor in the grand task of placing Brazil upon a level with the most enlightened nations of the world.”

CHAPTER XXI.

Real state of things.—Ministerial Programme.—Progress of Affairs.—Preparations for the Coronation.—Change of Ministry.—Opposition come into Power.—Coronation Postponed.—Finally took place July 18th, 1841.—Splendor of the Occasion.—Financial Embarrassments.—Insignia.—Diplomacy.—Dissolution of the Camara.—Pretext of Outbreaks.—Council of State.—Reforms of Criminal Code.—S. Paulo.—Minas.—The Capital.—Restoration of Order.—Session of the Assembly.—Imperial Marriages.—Ministerial Change.—Politics in 1844.

ONE is now ready to inquire, what has become of party spirit, and what change has really taken place, to awaken such unbounded enthusiasm?

The answer must be given, that party spirit is as much alive as ever; but, like the circumvented spider, it is coiled up and appears to be dead, until there shall be some prospect of successful action. A revolution has indeed transpired; the constitution has been trampled under foot; but it is a popular revolution, in accordance with the inclination of the people, and therefore it is a glorious event. The monarchical principle is triumphant; but it has become so, by means of the most palpable mobocracy.

On the twenty-ninth of July, Senhor Antonio Carlos having been interrogated on the subject, made a frank declaration of the policy and principles of the new administration. His speech on the subject was eulogized at the time as one of the most lucid and complete parliamentary efforts ever made in Brazil. It summed up, in the following programme, the leading principles

upon which ministerial action would be based under the new order of things :—

1. Simplicity in the plan of collecting, and economy in the disbursement, of the public revenues.

2. Scrupulous respect to law literally constructed, and a total disregard of fanciful interpretations.

3. Adhesion to existing institutions, and a cautious use of executive power.

4. Energetic opposition to the rebellion of Rio Grande, but a disposition to listen to any overtures from the insurgents, that may be entertained with due respect to the national honor.

5. Conciliation of opposing parties, without any wavering to accommodate either.

6. Harmony of views and actions between the government and all its agents.

7. All proper means to induce harmonious action in the two legislative bodies, but no resort to corruption or intrigue.

8. Unanimity in the cabinet upon all questions of moment.

These certainly were safe and consistent principles; and from the known energy of the Andradas, together with their associates, it may be presumed that no efforts were spared to put them in practice.

The nation at large was perfectly exhilarated with the idea of the glorious revolution that had transpired; but the legislature, tired by its recent paroxysms, soon fell back into its old method of doing business. The first leading measure of the opposition was the appointment of a council of state, to hold the office of special advisers to the Emperor. It became an immediate and protracted subject of discussion, but did not suc-

ceed till late in the following year. Things throughout the empire moved on in their ordinary course, save that, when the subject of the Emperor's elevation lost its novelty, that of his approaching coronation became the theme of universal interest and of unbounded anticipation.

The early part of the year 1841 was fixed upon for the coronation. Preparations for that event were set on foot long in advance of the time. Expectants of honors and emoluments attempted to rival each other in parade and display. Extraordinary embassies were sent out from the different courts of Europe, in compliment to the Brazilian throne.

While diplomatists and politicians were intent upon sharing the honors of this occasion, the artisans and shopkeepers of the metropolis displayed quite as much tact in securing the profits of it. Exorbitant prices were demanded for every article of ornament and luxury; but those articles had now become necessary, and aspiring poverty, not less than grudging avarice, was compelled to submit to extortion.

Before the next session of the General Assembly, difficulties had occurred which seriously embarrassed the administration. Several of the provinces had resisted the new appointments of presidents, and in so doing had manifested tendencies to revolution. But the most serious evil grew out of the long-standing rebellion in Rio Grande do Sul. In the anxiety of the cabinet to bring this internal war to a close, Alvares Machado had been appointed an agent of the government to treat with the rebels. Much confidence had been reposed in his personal influence with Bento Gonsalvez and others, and he had been invested with extraordi-

nary and unconstitutional powers. But with all the facilities offered them, the insurgents refused to compromise. Machado was then appointed president of the province.

In this office, instead of wielding a rod of iron, as his predecessors had done, or had attempted to do, he adopted conciliatory measures, and rather entreated a negotiation. This attitude was stigmatised as dishonorable to the empire, and such an outcry was made about it, as to excite general alarm lest the interests of the throne should be betrayed. This outcry was aimed at the ministry. A change was demanded, and was at length obtained. On the 23d of March the Andradas and their friends, with the single exception of Aureliano, were dismissed.

Araujo Vianna, a former tutor of the Emperor, was appointed at the head of the new cabinet. Thus we see, that the men who had brought about the new order of things, were supplanted just in time for their opponents to secure the decorations and the emoluments that were soon to be distributed.

Mortifying as this circumstance may have been in some of its bearings, it caused no grief to the Andradas in view of their personal wishes. They could point to the early days of their political prosperity, in proof of their disinterested devotion to their country. They could now, as then, retire in honorable poverty, preserving the boast of pure patriotism as a more precious treasure than wealth or titles. Theirs was the distinction that would cause posterity to inquire why they did not receive the honors they had deserved. Other men were welcome to the ignominy of wearing titles they had never merited.

When the General Assembly convened in May, it was found expedient to postpone the coronation. Offices, orders, and honors, were sought for with a meanness, and an urgency of solicitation, at once disgraceful and incredible. It was thought politic to keep the applicants in suspense, especially those who were in the legislature. In the meantime, their votes might all be secured. The government could make sure of its loans and votes of credit. It could secure a pardon for past extravagances, and an amnesty for any it might choose to commit in future. Besides these controlling motives, there were others of quite a frivolous nature, that nevertheless had their weight. The imperial crown had been sent to England for alteration, and had not returned. One of the envoys extraordinary that was expected had not arrived, and moreover, the harnesses for seven state carriages were as yet unprovided.

Thus, for two months longer, the anticipated coronation continued to be the all-engrossing topic of conversation and of preparation in every circle, from the Emperor and princesses, down to the shoeless slaves. That anxiously looked-for event transpired at length, on the 18th of July, 1841. It was magnificent beyond the expectations of the most sanguine. The splendor of the day itself—the unnumbered thousands of citizens and strangers that thronged the streets—the tasteful and costly decorations displayed in the public squares, and in front of private houses—the triumphal arches—the pealing salutes of music and of cannon—the perfect order and tranquillity that prevailed in the public processions and ceremonies of the day, together with nearly every thing else that could be imagined or wished, seemed to combine and make the occasion one

of the most imposing that ever transpired in the new world. The act of consecration was performed in the imperial chapel, and was followed by a levee in the palace of the city. The illuminations at evening were of the most brilliant kind, and the festivities of the occasion were prolonged nine successive days.

So far as pomp and parade could promote the stability of a government, and secure a lasting respect for a crown, every thing was done for Brazil on that day, that possibly could be done without greater means at command. There were circumstances, however, connected with the monarchical pomp and the lavish expenditures of this coronation, which could not fail to be very embarrassing to those who had to struggle with them. The finances of the empire were at the very lowest ebb, and constantly deteriorating. The money used in support of this grand fête, including an expense of one hundred thousand dollars for an imperial crown, was borrowed, and added to an immense public debt. In addition to this, the government was far from being stable and settled. Its councils were divided, and its policy vacillating. The existence of this state of things formed a principal pretext for the splendid demonstration alluded to. It was thought to be an object of the first importance to surround the throne with such a degree of splendor as would for ever hallow it in the eyes of the people. It may be questioned, however, whether this very policy, instead of consolidating public sentiment, did not beget a morbid fondness for scenes of extraordinary ceremonies, which would only be satisfied with their frequent repetition.

After the coronation, the sessions of the General Assembly were resumed. On the 23d of November a law





BERNARDO PEREIRA DE VASCONCELLOS.

was passed establishing the *Conselho de Estado*. This body was modelled upon the double basis of the ordinary and extraordinary privy council of Great Britain. A list of the gentlemen nominated to compose this council, together with an enumeration of the titles of nobility conferred after the coronation, is given in the Appendix, Vol. I. By consulting those lists, the reader will perceive that Lima, Calmon, Carneiro Leão, and Vasconcellos, the very individuals who opposed the Andradas at the period of the young Emperor's elevation, and who were then put down by acclamation, had, in the short space of a year, not only managed to get back into public favor, but also to secure life appointments of the most influential kind.

Vasconcellos, it is true, sought for no titles. They were playthings which he could easily dispense with for the gratification of his fellow partisans. But he loved power, and neither mortifications nor defeat deterred him an instant from its pursuit. He finally gained a position which probably suited his inclinations better than any other, and in which, as the master spirit of the body, his influence must be widely felt.

It deserves mention here, that the honorable insignia of the coronation of Don Pedro II., were not all confined to Brazilians. A general concession of orders and stars was made to each member of the diplomatic corps who took part in the ceremonies, and whose government allowed the acceptance of such distinctions. The individuals prohibited sharing in these honors by regulations of their own governments, were the British minister, and the representatives of the several American republics.

On the 1st of January, 1842, Mr. Hunter, United

States chargé d'affaires at Rio de Janeiro, presented to his Majesty the Emperor his credentials as envoy extraordinary and minister plenipotentiary, to which rank he had been advanced. This compliment was speedily reciprocated by the appointment of the Hon. Mr. Lisboa, the very accomplished and worthy minister of Brazil still resident at Washington. The Brazilian government maintains a high character in all its diplomatic relations abroad. It spares no expense for this object, and has hitherto had the good fortune to be almost universally well represented.

In continuance of the present historical sketch of Brazilian affairs, it is painful to add, that the year 1842 was marked by repeated and serious disturbances in different parts of the empire. They commenced with the elections for deputies. Various frauds had been enacted, by suddenly changing the day, hour, and places of elections. What was worse, bodies of troops and armed men were introduced to influence votes, while crowds of voters were brought in from other districts. In short, bribery, corruption, and force, triumphed over the free exercise of public opinion. It is not to be presumed that one party was guilty of these measures alone; but it appeared in the issue, that the opposition had succeeded, and that the ministerial party was in the minority. A change of administration would have been an immediate consequence of the regular opening of the session on the 3d of May. This the ministry resolved to resist. They accordingly drew up solemn papers, advising the Emperor to dissolve the chamber of deputies, urging, that on account of the illegality of the elections, it could not be a constitutional body. The preparatory session was held as

usual, and proceeded in the reception of credentials, with no great scruple as to the manner in which they had been obtained.

This circumstance gave plausibility to the plea urged by the ministers. In pursuance of the plan they had marked out, his Majesty was not suffered to go before the Assembly to open its regular session. A decree was now issued providing for new elections, and an extraordinary session, to commence on the first of January following. The members separated without tumult; but the month of May had not gone by before the alarms of rebellion were heard in parts of the empire where they had never before been heard or scarcely dreaded.

The pretexts of the new outbreaks, were not so much the violence exercised by the ministry in the dissolution of the legislature, as complaints against the organization of the council of state, and certain changes which had recently been adopted in the criminal code of the empire. The former, it was urged, would embarrass the Emperor and effectually tie his hands, while it would enable the favorites of the dominant party to revel upon the funds of the nation, and to promote their personal views and interests at the expense of the people, and beyond the possibility of change. The latter savored of tyranny more than of justice, since it sacrificed the rights of citizens, and placed them completely at the mercy of those in power.

The government, on the other hand, urged that the council of state was necessary to strengthen the moral power of decisions that might emanate from the throne; to shield the monarch by aid of its responsibility; to enlighten his views by experience and advice; to estab-

lish a consistent and permanent system of government, and by its perpetuity, to counterbalance the evils of frequent ministerial changes. The reforms of the criminal code were no less called for, both as a means of punishing men guilty of high crimes, and of maintaining order against the agitations of factious individuals and parties, by which local influences were so often made to oppose the interests of the general government.

The first notes of actual rebellion were sounded in the province of S. Paulo. Plans seemed to have been concerted for a most extensive outbreak, and the news of the dissolution of the General Assembly served as a signal for action. About the middle of May a movement was made at Sorocaba, in which Senhor Raphael Tobias was acclaimed president, in opposition to the Baron of Monte alegre, his legitimate successor in office. Almost simultaneously with this event the rebellion manifested itself in the extreme portions of the province, north, south, and west. The general government made a desperate effort to repress these disorders at once, but before they were disposed of, notice arrived of similar outbreaks in Minas Geraes. In the latter province they spread with frightful rapidity, first along the borders of the province of Rio de Janeiro, and then throughout the most populous districts of the interior. The capital was thrown into the utmost consternation by these events. What was most alarming was the rumored existence of the prime instigators of the rebellion in the city itself, under the very shadow of the throne.

It was believed that schemes were concocted for a revolutionary movement at the very seat of govern-

ment. Indeed, on the 17th of June, an incendiary proclamation was posted up at the corners of the streets, calling upon the people to free the Emperor from the domination which had been imposed upon him, and to rescue both the throne and the constitution from threatened annihilation.

The government was now driven to extreme measures. The militia was called out, and martial law was proclaimed in the three disturbed provinces. An imperial proclamation was issued, declaring that the supremacy of the laws must be maintained at all hazards, and calling upon the disaffected to lay down their arms. Nineteen persons, in the capital, were arrested on suspicion, and several of them were banished the empire without form of trial.

About the same time revolutionary movements of a somewhat different character took place in Pernambuco and Ceará. The prospects of the empire were, for a short time, very gloomy and unpromising; but, by degrees, the storm blew over. Order was gradually restored without actual hostilities, or the loss of many lives. The worst consequences of the rebellion were suffered in the districts where it occurred, although public confidence, and the national revenue, suffered severely. The elections, at the close of the year, transpired with more quietness than on the preceding occasion, and with a somewhat different result. The legislative chambers assembled at the appointed time, and the process of forming the camara, and verifying the credentials of members, was completed on the 31st of December.

On the 1st of January, 1843, the Emperor opened the General Assembly in person, and by joining the

ceremonies of that act with the usual levee of new-year's day, made an occasion of uncommon splendor. Parties had now become intermingled, and old distinctions were, to a considerable extent, destroyed.

A competent observer has remarked, that "parties in Brazil are not true parties—they are factions, without definite system or object. Personal antipathies and predilections spoil all sound political concert on either side."

Notwithstanding the administration had, in a great degree, accomplished its object, a new ministry was appointed on the 20th of January. At this period Aureliano was displaced. That gentleman had directed the department of foreign affairs since the abolition of the regency. He was succeeded by Soares de Souza, the late minister of justice.

The most remarkable public events that transpired at Rio during the year 1843, were the imperial marriages. As a matter of course they were celebrated with great rejoicings and all possible splendor, but the purpose of this work will be answered by a simple mention of the facts, without entering into those details which, however interesting to courtiers, and to the multitude who may have participated in them, have no intrinsic importance, and will be little inquired after by posterity.

As early as July, 1842, the Emperor, Don Pedro II., had ratified a contract of marriage with her royal highness the most serene Princess Senhora Donna Thereza Christina Maria, the august sister of his majesty the king of the two Sicilies. The marriage was duly solemnized at Naples, and on the 5th of March a Brazilian squadron, composed of an elegant frigate

and two corvets, sailed from Rio de Janeiro to the Mediterranean, to conduct the Empress to her future home.

In the meantime, on the 27th of March, a French squadron arrived, under the command of his royal highness Prince Joinville, son of Louis Phillippe, king of France. This was Joinville's second visit to Brazil. Soon after his arrival he made matrimonial propositions, through the Baron of Langsdorff, the special ambassador of the king of France, to her imperial highness Donna Francisca.* The customary negotiations were closed with dispatch. On the 1st of May the marriage was solemnized at Boa Vista. On the 13th of May the prince, and his imperial bride, sailed for Europe.

The Empress, Donna Thereza, arrived at Rio on the 3d of September, after a prosperous voyage from Naples, and was received not only with magnificent ceremonies, but also with sincere cordiality on the part of the Brazilians.

It may be mentioned here, that on the 28th of April, 1844, her imperial highness Donna Januaria, was also married to a Neapolitan prince, his highness the Count of Aquilla, brother of the Empress of Brazil, and of the king of the two Sicilies. Thus, in the course of a single year, the imperial family of Brazil cemented honorable and flattering alliances with two of the courts of Europe.

Another change in the ministry occurred in the early part of 1844. The regular session of the legislative Assembly convened on the 3d of May, and passed by without any very remarkable occurrence. The

* Vide Appendix, Vol. I. p. 360.

same body was ordered to convene on the 1st of January, 1845. The elections, which took place preparatory to this extra session, were attended with serious disturbances in several of the provinces, particularly in Alagoas. The president of that province, Senhor Franco, the same individual who presided in Pará during my visit there, was driven from the city of Maceió by a powerful body of insurgents, and forced to seek his personal safety by embarking on board a vessel of war that happened to be lying in the harbor.

This sketch of the current political history of Brazil will be closed by adding a translation of an article from the Carapuiceiro, a writer whose pieces have figured prominently in the Brazilian newspapers for several years past. The extract will serve the double purpose of exhibiting a specimen of the style of one of the most popular Brazilian writers of the present day, and also an unprejudiced delineation, under the garb of modest satire, of things as they are.

“THE ELECTIONS OF 1844.

“What a delicate subject! Will it be possible for me to touch it without offending my neighbor? I think so, if I cleave close to principles, avoiding personalities. We used formerly to have a great man among us who attributed every calamity that happened to the scarcity of money. With much more reason might we attribute most of the evils which we are suffering at present to our elections.

“It would appear that an election among us is a public calamity—a grand polytechnic school of all the arts of corruption and immorality, from base adulation to shameless perfidy. Hence it has been well said,

that during the elections all guaranties of honor and probity are suspended. How many quarrels there are, how many threats, how many homicides even, which would never have occurred but for the elections !

“In some countries, I am aware, the elections are always tempestuous—parties rage and threaten dreadful things—but the elections once over, those that have conquered are regarded as the most lucky, and all become good friends again.

“Not so here. Intrigues advance, and hatred plots revenge, which, sooner or later, breaks out with terrible consequences. And is it possible that a people can become more moral while indulging such passions? I doubt very much; and yet I may be deceived, and this may be some new way of polishing and civilizing a people. Our constitution, regarded abstractly, is an excellent document, but it would seem that Brazil was rather simple for taking it just as it is. It now prohibits certain persons from holding certain kinds of office, which circumstance causes them great grief and inconvenience. For example, some of our judges desire also to be magistrates, legislators, and, in fact, every thing else of importance, at the same moment. It has generally happened that our legislative halls have contained a majority of judges, magistrates, and jurists, and what have they done? Some have consented, and others have assisted, to trample the fundamental laws of the nation under their feet.

“Generally speaking, public functionaries are persons of all others least fit to be elected deputies, on account of their dependence on the government; and I am persuaded, that if a majority in our legislative bodies were always composed of capitalists, merchants,

and cultivators, the affairs of Brazil would be better taken care of.

“We are a people given to extremes. Until recently the legislative power embraced every thing, and the executive was perfectly submissive to its mandates. Since that period it has been understood that every thing is to go into the hands of the executive. But in both cases the representative character of our government is well nigh destroyed. Who does not know how the elections are managed? For instance, a seat in the senate is vacant, and a minister of the crown desires the office. Directly things are arranged in view of this. Secret orders are sent to the poor province in which the election is to occur, and electors are chosen to suit the case. These electors servilely deposit their ballots, and the *intrigante* is chosen a senator. Can this be the free choice of the people? Some think that such cabals are inseparable from the representative form of government. But I disbelieve it. At first it was not so among us.

“The free choice by the people of their representatives, is the only democratic element in our political organization. If this is taken away, and the elections become mere instruments to carry out the ambition and caprices of those in power, what becomes of the so much vaunted will of the nation? If these things are to be so, it were better to abandon pretensions, to lay aside hypocrisy, and to return at once to absolutism, under which all power belongs to the government.

Alas, for the poor people! They are flattered with sweet and pleasing words, but it is only to make them bear their burdens more quietly. They say that we

are *sovereigns*, but in what does our sovereignty consist? Alas, alas!—in the privilege of paying tributes of blood and money, of saying our prayers at the time of the elections, and of keeping silence under every injury on pain of punishment!!

“If I could address a word to the voters of my country I would say, choose for your representatives those men who are the sincere and constant friends of monarchy and the constitution, but who, at the same time, give guaranties of their love of order, and a desire to promote the moral, as well as physical, welfare of the community. Seek deputies who will resist the encroachments of power, and who will cleave to honesty and justice, trampling under foot the chains of party bondage.”

CHAPTER XXII.

Indians.—Jesuits.—Survey of the Empire.—Its Position.—Extent.—Influences of the Mother Country.—Finances.—Lack of Population.—Immigration.—Defective Policy.—The Slave Trade.—Treaty with England.—Education.—Obstacles.—Literature.—Language.—Religion.—Prospects.

WHEN this work was commenced, the author expected to devote at least a chapter to the Indians of Brazil, and another to the history of the Jesuits, and their operations within the boundaries of that empire. In view of his limits, he can now simply say, that both those subjects are deeply interesting, and at the same time intimately connected with each other. No part of the New World was more densely overspread with aboriginal population than was Brazil at the period of its discovery. It is believed that there were not less than two hundred distinct tribes existing upon its soil. Some of these were very powerful in war, while their language and customs were entirely peculiar.

The Jesuits were the only men who ever made systematic and zealous exertions for their improvement. They entered this field when their prosperity was at its meridian, and they found it sufficiently ample for their most enlarged ambition. Notwithstanding the extravagance of their fables, and the more than doubtful policy which they generally found it convenient to employ, yet they practised many real virtues; and when we compare their character with that of the other rival orders, and behold them repeatedly mobbed and persecuted on account of their opposition to vice and

cruelty, we cannot withhold from them a degree of respect.

For about two hundred years from the first establishment of their order in Brazil, they labored zealously and with varied success in every part of the country, from the thickets of the Upper Amazon to the plains of Piratininga. They were repeatedly expelled from some of the cities and provinces, but they as often recovered favor and returned. Finally, the great effort made for their overthrow succeeded. No person had a more powerful agency in that movement than the Marquis of Pombal, the prime minister of Portugal, and nowhere were the decrees against the Jesuits executed with more rigor and even cruelty than in Brazil, under his instructions. Not only were all their possessions confiscated and the members of the order banished, but they were seized in person, and thrown into prison without ceremony or mercy. Finally, not less than four hundred and eighty of them were simultaneously transported from different ports along the coast. They were crowded into the holds of vessels, like negroes into a slave-ship. Those who succumbed to these hardships were neither allowed the common alleviations of sickness, nor, what they more desired, the sacrament in the hour of death. Those who survived the passage were immured in the dungeons of Portugal, from which many of them never emerged.

After the numerous details which this work contains upon almost every topic relating to Brazil, and its different provinces, it is now only necessary, in conclusion, to take a brief survey of the empire.

The favorable position, and the vast extent of the Brazilian empire, must always secure for it a promi-

ment place in the eyes of the world. Indeed, few nations can enter into comparison with it in either of these respects. Brazil stands out upon the eastern shore of South America as the great way-mark of the Southern Atlantic. It commands equal access to Europe and the United States. Africa and the West Indies are its neighbors; while the voyage from its principal ports to Southern Asia and the islands of the Indian Ocean, is shorter by ten or twelve thousand miles than from either Liverpool or New York. At the same time, Brazil embraces nearly half of all South America, covering an area considerably greater than that of the United States with their territories, and equal to six-sevenths of all Europe.

The internal resources of the empire are commensurate with its favored position and its wide extent. It is neither the gold of its mines, nor the diamonds that sparkle in the beds of its inland rivers, that constitute the greatest sources of its available wealth. Although nature has bestowed upon Brazil the most precious minerals, yet she has been still more prodigal in the gift of vegetable riches. Embracing the whole latitude of the southern torrid, and ten degrees of the southern temperate zone, and stretching its longitude from Cape St. Augustine, the easternmost point of the continent, across the mountains of its own interior to the very feet of the Andes, its soil and its climate offer an asylum to almost every valuable plant. In addition to numberless varieties of indigenous growth, there is scarcely a production of either India which might not be naturalized in great perfection under or near the Equator; while its interior uplands, and its soil in the far south, welcome many of the grains and hardier vegetables of Europe.

Not only does Brazil embrace whatever is beautiful, whatever is luxuriant, and whatever is magnificent in nature, but it enjoys a pleasant and a salubrious climate. There prevails, throughout its whole extent, a degree of healthfulness unknown in the parallel latitudes of Africa; and, at the same time, an exemption from earthquakes, which the treasures of Chili and Peru, on the opposite coast of South America, can but poorly compensate.

Within such limits, and occupying such a position, we find established the only monarchy existing in the New World. Here is enthroned a branch of the dynasty of Portugal. Portugal, one of the smallest kingdoms of Europe, has here given her language and her people to a country seventy-seven times larger than herself.

It is impossible to appreciate the present condition of Brazil, without taking into view the influences of the mother country. Notwithstanding the wealth and glory of Portugal during the short period of her maritime supremacy, there are but few countries in Europe less fitted to become the model of a prosperous state in modern times. In whatever light we consider Portugal, or her institutions, we find them altogether behind the spirit of the age. Yet that country, as insignificant in size as it is indifferent in condition, held nearly half of South America under the iron sway of colonial bondage from the period of its discovery until 1822.

The short space of twenty-three years is all that Brazil has yet enjoyed for the great object of establishing her character as an independent nation. During that period, she has had to contend with great and almost numberless difficulties. A large proportion of the inhabitants were persons born or educated in Portugal,

and consequently imbued with the narrow views and the illiberal feelings so common to the Portuguese. The laws, the modes of doing business, as well as of thinking and of acting, that universally prevailed, were Portuguese. All these required decided renovation, in order to suit the circumstances of a new empire rising into being during the progress of the nineteenth century.

Such a renovation is not the work of a day; and if it should appear that as yet it has only properly commenced, still the Brazilian nation will stand before the world as deserving the highest credit. She has broken off bonds that had remained riveted upon her for ages. She has advanced, from a degrading colonial servitude, to a high and honorable position among the nations of the earth. What is, perhaps, still better, she cherishes a desire for improvement. She directs a vigilant eye towards other nations—she observes the working of their different institutions, and manifests a disposition to adopt those which are truly excellent, as far and as fast as they can be adapted to her circumstances.

Brazil is suffering at the present time most severely from two causes. 1. The crippled and deteriorating state of her finances. 2. The lack of a free and intelligent population, corresponding in number to the extent of her territory.

These evils are, in some degree, common in their origin. The revenues of the empire are almost entirely the product of heavy duties upon commerce. Unfortunately, the nation has no manufactures to call for her tariff as a means of protection. Hence, her duties upon imports constitute a direct tax upon internal consumption, while the duties upon exports embarrass

her trade abroad. Thus agriculture is doubly oppressed, and the immense resources of the country remain undeveloped.

Were there no other means of providing for the expenses of government, it would, perhaps, be idle to dwell upon this ruinous process, unless it were to comment upon it as a necessary evil. But is there no possibility of raising a revenue for Brazil from the sale of public lands? Millions upon millions of acres remain as yet unappropriated, notwithstanding the utter carelessness with which the richest and most valuable portions of the public domain have hitherto been yielded to the ownership of whomsoever might incline to take possession of it. Might not government surveys be instituted, and the whole country brought under legal demarkation? Hitherto, not one-fiftieth part of it was ever surveyed; and even in some populous districts great uncertainty respecting boundaries still exists. But what advantages could result from these surveys, unless foreign immigration were encouraged? Comparatively few indeed.

This, however, is another step essential to the prosperity of Brazil; and the sooner the nation is aroused to its importance the better. Without the aid of immigration, ages if not centuries must yet elapse, before the capacities of that great country will be fairly exhibited. In fact, it may be doubted, whether the perpetuated slave-trade, and the increase of the slave population, will not, without such a balance, reduce the free inhabitants to the condition of a dependent minority. Yet some Brazilian statesmen seem to think that wonders have been already accomplished towards encouraging immigration. Improvements have been

made, it is true, upon the old absolute system, according to which, foreigners in former years were scarcely allowed to set foot on the soil. But those improvements are exceedingly limited. If it be not so, whence arises the necessity of hiring Europeans to settle in one of the most inviting sections of the new world? And why is it, that the number of immigrants landing yearly in all the ports of Brazil, from all causes combined, is not equal to the average monthly arrivals in the single port of New York? The answer is at hand. There are radical defects in the policy of the country on this subject; defects which must be fundamentally remedied, before the population or the prosperity of Brazil can ever be increased to any considerable degree by accession from abroad.

I will not discuss the question whether emigration to a monarchical government in the New World can ever be popular with the poorer classes of Europe. It is sufficient to remark, that if the subjects of monarchies are particularly partial to the institutions under which they have been reared, it would be natural to suppose that they would prefer finding similar institutions, rather than a republican government, wherever they might wish to go.

Unpleasant as it is to make the remark, yet it is true, that the present regulations of the Brazilian government upon this subject, tend rather to forbid than to invite immigration. They are jealous, illiberal, and degrading. The only people who can submit to them are the poor, ignorant, and too often vicious inhabitants of the Portuguese islands, to whose circumstances and habits they seem to be specially adapted.

One would naturally suppose that the Catholic Irish

would prefer emigrating to a Catholic country, rather than to a land settled by Protestant pilgrims. Facts do not corroborate this supposition, but on the contrary, they indicate that the Catholic emigrant finds more toleration among Protestants, than he can even in a country professing his own faith. Various schemes, both private and public, have been set on foot to encourage emigration to Brazil, but they will all prove abortive until the principles of perfect toleration prevail in the country. I am aware that the constitution nominally tolerates all religions, and that very liberal feelings are cherished by enlightened and well-educated Brazilians generally. Nevertheless, the lower classes of the people, particularly the Portuguese and their immediate descendants, have a great amount of national prejudice and inherent bigotry to conquer before the position of foreign settlers among them would be at all pleasant.

Again, there seems to have been a preference hitherto given to the plan of settling foreigners in distinct communities, and not of encouraging them to intermingle with the inhabitants. That this plan is defective is manifest, from the circumstance that few or none of these colonies have prospered. Besides, nothing is more evidently lacking in all parts of Brazil than a sufficient number of practical, industrious mechanics. An accession to this class of inhabitants from almost any nation, would greatly elevate the condition of internal improvements, and advance the common interests of the country. The day is infinitely to be desired when Brazil shall be able to dispense with special exemptions, and what is worse, lotteries, as means of promoting the common arts of life, such as

the manufacture of varnished leather, of soap, of candles, and of the rearing of bees! But whether that day will be seen while the present system of slavery exists, is quite problematical.

It is generally known, that notwithstanding all laws, regulations, conventions, and treaties, the slave trade is still carried on between the coast of Africa and Brazil. The British cruisers during the last few years have taken great numbers of prizes on both coasts; but though they should continue to do so, it is to be feared that the horrid traffic will still be continued, until new and more efficient measures shall be devised for putting it down.

So long as Baltimore clippers are constructed expressly for this trade—so long as British capitalists furnish funds or credits to sustain it—and so long as Brazilian authorities openly and covertly wink at the nefarious business, how can it fail to go forward?

When such extensive interests are combined in the expectation of securing extravagant gains, it must be evident that no ordinary power can break up the wicked coalition. It would not be difficult for me to give thrilling details of the horrors that result from what may be denominated the modern refinements of the slave trade. But this is not my subject. I will simply remark, that could Brazilian planters and citizens be persuaded of their true interest in connection with this matter—could the Brazilian government determine to take an unwavering stand in opposition to the traffic—and finally, could its various public officers persuade themselves to run the risk of threatened assassination rather than receive the bribes of the slave-dealers, there would be hope of its final extinction.

Until these objects are in some good degree accomplished, there will still be found some method of evading laws and escaping penalties.

The established commercial relations of Brazil are not all of a character the most profitable to herself. England, by a policy of which she is mistress, has made herself quite at home in this portion of the New World. Her citizens have their churches, their burying grounds, their courts, their post office, their steam packet and gold mining companies, and an extensive monopoly of manufactured goods. English funds, moreover, regulate the exchanges and govern the currency. Notwithstanding all this, England receives scarcely any Brazilian produce, but exports whatever specie may be found in the country for the liquidation of her claims. The Brazilians have long been dissatisfied with this state of things, but had no remedy until the late expiration of the treaty between the two countries.

Previous to that event, the English government sent out the Hon. H. Ellis, with special powers to negotiate a new treaty. His mission was unsuccessful. The Brazilian government soon after reciprocated it with a similar result. The consequences are, that for the present, the two nations will conduct their business upon the terms of common reciprocity, without a treaty. The Brazilian government has taken occasion to increase its tariff upon English goods, but whether in the end it will gain by this arrangement remains to be seen.

The subject of education in Brazil is one of great and increasing interest. In the new system of school instruction, the French model has been generally followed. Having already described institutions of the

various grades, from the primary school to the law university, it will now be sufficient to remark, that a great degree of improvement upon the former state of things is already manifest, but at the same time the work of educational reform has only commenced. The government has adopted a liberal policy on this subject, but unhappily its measures are not in all respects the most judicious. To instance a single point, the schools are supported by direct annual appropriations from the funds of the several provinces, save those which fall under the supervision of the general government, to wit, the law universities and the schools of the capital. Hence there is a liability to fluctuation in the amounts appropriated. While at the same time, the people being constrained to bear the burden in the shape of an involuntary tax, have none of their sympathies enlisted in favor of the schools, and too often neglect to avail themselves of their advantages when established. In no instance is there a public fund to meet the expenses of education. How easy it would be, even now, to appropriate lands for this object, which, as they become settled and increased in value, would form a perpetual and ever enlarging source of income, sacredly devoted to the single purpose of education.

It cannot be out of place to suggest to the Brazilians the very efficient system now in successful operation in the United States, as one well adapted to their circumstances, and capable of being made to promote their interests beyond the possibility of calculation. In all the provinces it is complained that there is a great lack of competent teachers. This deficiency has every prospect of continuing until more liberal salaries are paid for their services, even though the normal schools

should be more successful than they have hitherto been. Those young men who become qualified for the important task of instruction, will turn their attention to more lucrative employments.

Another serious obstacle to the progress of education in Brazil, is the almost universal deficiency of suitable school books. Throughout some portions of the interior, children are taught to read from manuscripts. Printed matter is very rare, and generally very indifferent. A newspaper or a book that finds its way to the school, virtually becomes public property, and is passed from hand to hand as an acquisition from which all, by the common laws of humanity, are entitled to expect some benefit.

In addition to what has already been mentioned, it is to be feared that education in Brazil meets with the most serious embarrassments in the spirit and habits of large portions of the people. They have not been trained up to appreciate the importance of mental cultivation. Their tastes have been formed after the model of other times. Their highest ambition of intellectual enjoyment is associated with the dull excitements of the festas. What is more degrading still, they are many of them under spiritual subjection to men who are jealous of improvement, and who resist efforts in its behalf as dreadful innovations.

A priest, residing in one of the most prominent cities of the empire, and indeed, exercising his functions beneath the very shadow of one of the universities, was heard to say, "*Não gosto de livros; gosto mais de jogar*"—"I have no relish for books; I like gaming better." In corroboration of these remarks, is the

language of a distinguished Brazilian statesman, uttered before the imperial legislature:—

“As it respects the civilization of the Brazilian people, properly speaking, almost nothing, unfortunately, has been done. A narrow strip on the coast is that which alone enjoys the benefits of civilization, while in the interior our people are still to a great degree enveloped in the greatest barbarism.” In immediate connection with this remark, the same gentleman added: “We have been unable to do any thing, and nothing can be accomplished without the aid of a moral and intelligent clergy.”

Notwithstanding the gloomy picture sketched in these brief but just intimations, there is much room to hope for Brazil on the score of education. The school-master is abroad in the empire; the press is at work, and thousands of the citizens, those who have been educated at home and abroad, are awake to the importance of both those means of public enlightenment.

The history of Brazilian literature is brief; yet under the circumstances in which it has sprung up, that literature must be considered creditable. Of all that has been written in the Portuguese language within the last hundred years, Brazil has produced her full proportion of what is meritorious. Without entering into details upon this point, it is sufficient to mention the names of Caldas and Magalhaens, in the department of poetry; Moraes in philology; and the Andradas in science and philosophy. Within the last few years there has been a decided and promising movement at the capital in behalf of literature and the diffusion of useful knowledge. Several institutions have sprung up which

it is hoped will exert a salutary and an extensive influence.

It must, perhaps, be considered as a misfortune to Brazil in a literary point of view, that her language is the Portuguese. A prejudice against that language prevails extensively among foreign nations. Although that prejudice is in a great degree unjust, yet it will not soon be overcome. Hitherto the meagerness of Portuguese literature, if it has not originated the sentiment alluded to, has at least strengthened it. The learned have seldom been induced to form that acquaintance with the language which is essential to an appreciation of its real merits. Those who have formed that acquaintance, accord to it high praises. Mr. Southey, for example, has declared it to be "inferior to no modern speech," and to contain "some of the most original and admirable works that he had ever perused." This being the fact, if the Brazilians shall develop the genius and the application necessary to such a result, they may yet, by creating a literature worthy of themselves, secure the respect and admiration of the world.

A French writer, M. Denis, has attempted to show, that the influence of the climate and scenery of Brazil is peculiarly calculated to inspire sublimity of thought, and to promote power of imagination. There is, perhaps, no country whose literary enterprises would be looked upon with more favor, both in the Old World and the New. Hence, every motive that an honorable ambition can inspire, is presented to Brazilian scholars.

Notwithstanding so little is known of the Portuguese,

language to certain classes of the literati, it prevails wherever there are or have been settlements of that nation; not only in Brazil and the Portuguese islands, but along the coasts of Africa and India, from Guinea to the Cape of Good Hope, and from the Cape of Good Hope to the sea of China, extending over almost all the islands of the Malayan Archipelago.

How interesting it would be to witness light and truth radiating from Brazil, and spreading their influences to each of those distant climes! Before such an event can be reasonably anticipated, important changes must take place in the moral and religious condition of the country.

In connection with this allusion to public morals, it is proper to say, that the Brazilians are, in general, a temperate people. Although the use of wine is common among them, wherever it can be procured—and although cachassa, one of the worst species of alcoholic drinks, is almost as common as water—yet public drunkenness is rarely witnessed in Brazil, unless it be among foreign sailors who visit the ports. That intemperance prevails quite too much, both in high life and low, cannot be doubted; nevertheless it exists within such limits as to render it less destructive than it is in many nations.

On few subjects do Brazilian writers, of all classes, express themselves with greater unanimity of opinion than respecting the state of religion in the country. People and ecclesiastics, officers of state, men of business, and politicians, all agree in representing the condition and prospects of religion as low and unpromising.

Monasticism is on the decline—the number of secular priests is diminishing—the churches are falling into ruin, and the spirit and principles of infidelity are already disseminated far and wide! All this in a country peopled by the descendants of the inquisitors, and in which, from the period of its discovery, Roman Catholicism has held an undisputed predominance.

The following statements are translated from the report of the minister of justice and ecclesiastical affairs, addressed to the imperial legislature of 1843:—

“The state of retrogression into which our clergy are falling is notorious. The necessity of adopting measures to remedy such an evil is also evident. On the 9th of September, 1842, the government addressed inquiries on this subject to the bishops and capitular vicars. Although complete answers have not been received from all of them, yet the following particulars are certified.

“The lack of priests who will dedicate themselves to the cure of souls, or who even offer themselves as candidates, is surprising. In the province of Pará there are parishes which, for twelve years and upwards, have had no pastor. The district of the river Negro, containing some fourteen settlements, has but one priest; while that of the river Solimoens is in similar circumstances. In the three comarcas of Belem, the Upper and the Lower Amazon, there are thirty-six vacant parishes. In Maranham twenty-five churches have, at different times, been advertised as open for applications, without securing the offer of a single candidate.

“The bishop of S. Paulo affirms the same thing

respecting vacant churches in his diocese, and it is no uncommon experience elsewhere. In the diocese of Cuyabá not a single church is provided with a settled curate, and those priests who officiate as stated supplies, treat the bishop's efforts to instruct and improve them with great indifference.

“In the bishopric of Rio de Janeiro most of the churches are supplied with pastors, but a great number of them only temporarily. This diocese embraces four provinces, but during nine years past not more than five or six priests have been ordained per year.

“It may be observed, that the numerical ratio of those priests who die, or become incompetent through age and infirmity, is two to one of those who receive ordination. Even among those who are ordained, few devote themselves to the pastoral work. They either turn their attention to secular pursuits, as a means of securing greater conveniences, emoluments, and *respect*, or they look out for chaplaincies, and other situations, which offer equal or superior inducements, without subjecting them to the *literary tests*, the trouble and the expense necessary to secure an ecclesiastical benefice.

“This is not the place to investigate the causes of such a state of things, but certain it is, that no persons of standing devote their sons to the priesthood. Most of those who seek the sacred office are indigent persons, who, by their poverty, are often prevented from pursuing the requisite studies. Without doubt a principal reason why so few devote themselves to ecclesiastical pursuits, is to be found in the small income allowed them. Moreover, the perquisites established

as the remuneration of certain clerical services, have resumed the voluntary character which they had in primitive times, and the priest who attempts to coerce his parishioners into the payment of them almost always renders himself odious, and gets little or nothing for his trouble."

The regulations under which the clergy of Brazil are now suffering, were established as far back as 1752. By a royal decree of that date, all the tithes of the Portuguese ultra marine possessions were secularized, being made payable to the state, while the state became responsible for the support of the clergy. The obvious reason for this regulation was the discovery that the state could support the church much cheaper than the church would support itself, while the tithes remained at the disposal of the priesthood. This was too fine an opportunity for speculation to be neglected by a government crippled and degraded for lack of funds, and, at the same time, having the power to exercise its pleasure.

The arrangement proved no less profitable than convenient; and once being established, could not be changed. The government put the priests on short allowance, and fixed their salaries at fifty, eighty, and one hundred milreis—sums which have been lessening ever since, by a depreciation of the currency. Efforts have been made in Brazil, since the era of independence, to raise the stipend of the clergy, and they have been nominally successful, although the present salary of two hundred milreis, is scarcely more valuable than the sum of one hundred formerly was.

That the scanty emoluments of the clergy have had

the effect to lessen the number of incumbents, there can be no doubt; but that they have, on the whole, been productive of injury in any form, is not so evident, since, as the archbishop of Bahia once remarked, "It is better to have no priests, than to have those who are ignorant and immoral." Indeed, that clergy, whose ranks are kept full, chiefly by the enticements of filthy lucre, is a curse rather than a blessing to any country.

It may be safely said, that at the present time Brazil is in want of nothing more than pious, self-denying ministers of the Gospel, men who, like the apostle to the Gentiles, will not count their lives dear unto themselves that they might win souls to Christ. And is it too much to hope, that God in his providence will raise up such men in his own way, especially when we reflect that his own word, which shall not return unto him void, has already been scattered through the land, and put in the hands of hundreds of its most promising youth!

The political advantages that would result from the labors of such men, would be of incalculable importance. A distinguished member of the house of deputies said in a speech before that body: "So much confidence have I in the influence of religion, that I am persuaded, that the best army we could send to those who are now in a state of rebellion, were a prelate full of meekness and of the spirit of the Gospel, accompanied by priests worthy of the name. Then I am sure, that those people who are now so near the borders of half-civilized life, would become better Brazilians than they are." This modest intimation alludes

to a subject of infinite importance to Brazil. Unless some moral influences more powerful than those hitherto employed, shall be brought to bear upon vast portions of the inhabitants, it is impossible to say when disorders may not spring up, or where they may terminate.

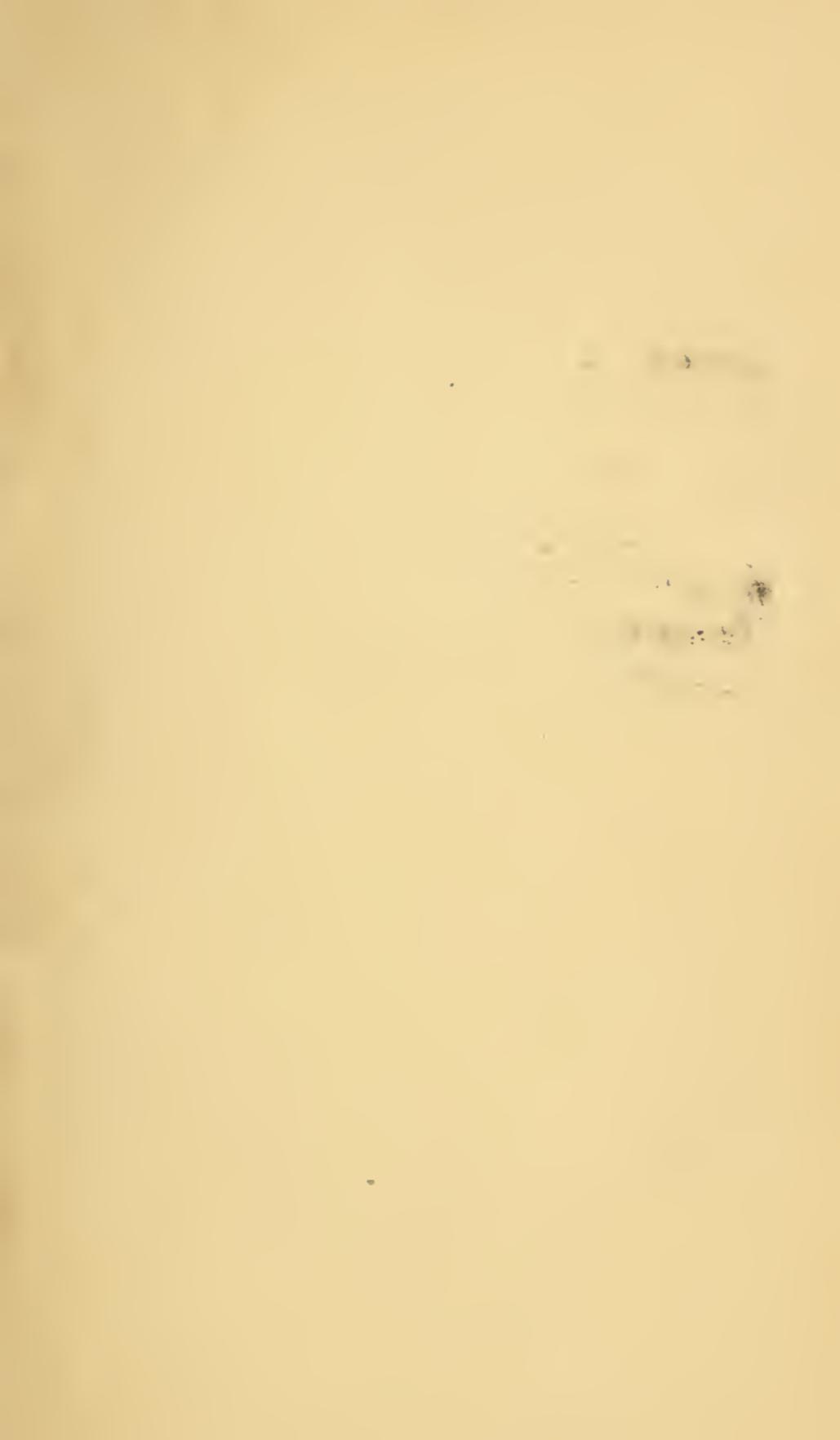
It requires no special partiality for monarchical principles to enable any candid observer to perceive, that the present form of government in Brazil, is better adapted to the state and circumstances of the country, than a republican government could be. If arguments were needed to sustain this opinion, they might be drawn from a comparison of the history and condition of Brazil with that of any or of all the Spanish American republics. While they have been rent asunder with internal strife, and while blood, carnage, and revolution have not ceased to be the order of the day within them, since the moment they first aspired after a degree of liberty which they so little comprehended, and which they were so poorly qualified to enjoy; Brazil has remained united, and, with comparatively slight exceptions, has pursued her onward course with increasing prosperity.

Nevertheless, elements of disorder exist in Brazil, which have the terrible capacity, unless effectually restrained, of starting into action, and, by their ruinous progress, throwing her fairest prospects into gloom, if not crushing for ever the power of her now flourishing and almost idolized dynasty. Ignorance, superstition, intolerance, and vice, are the strong bulwarks behind which these hostile elements gather strength; and until they can be removed by the gentle sway of know-

ledge and piety, it is idle to expect permanent prosperity, or uninterrupted advancement in the path of national greatness.

No existing nation is free from its difficulties and its dangers arising from these causes; but if there is one nation upon the globe that might profit more than others by a complete riddance of them at the present juncture, that nation is the **Empire of Brazil.**

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